

# ADVENT



Luke 9: 28-30.

# HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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### PERFECT PEACE.

BY MRS. SIGOURNEY.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee."—Isa. 26:3.

The rains descended, and the floods  
My soul's foundations tried,  
While one by one each cherished hope  
Like waning rush-lights died,  
And lone and desolate I heard  
The elemental din;  
Yet light amid the darkness broke—  
A sunbeam shone within.

Out on the crested surge I rode,  
When the great sea arose,  
And challenged with its thunder-cry  
The stormy winds its foes:  
Then backs were wrecked, and men went down  
Beneath the billowy brine,  
That in that tempest of despair,  
The sunbeam still was mine.

THE TRUST IN GOD—I'll hold it fast,  
In peril and in pain,  
Until that glorious sun arise  
That ne'er shall set again.  
O! when by death's grim phantom led,  
I tread the shadowy vale,  
Still may that PERFECT PEACE be mine,  
Though flesh and heart should fail.

### Pre-Millennialism,

In its Connexion with the Ministry and with Missions.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Continued from our last.)

(3.) *Were the apostles sent forth with the promise of converting the world, and was it the expectation of this that animated them in their labors?* No: they were sent forth as sheep among wolves,—as men who were to look for bonds and imprisonment in every place. They were to be God's witnesses, Christ's ambassadors, sowers of the seed, fishers of men, stewards of the mysteries of Christ, shepherds of the little flock. The Lord in sending them out gave them many instructions both before and after his departure; but neither by the names he gave them, nor by the office he assigned to them, nor by the instructions he left with them, did he ever intimate that they were to be his instruments in converting the world. By no such hope did he cheer them when setting out on their perilous enterprise of assailing the strongholds of Judaism and pagan idolatry.—Not universal acceptance and submission, but hatred, rejection, persecution, they were taught to expect. And the only occasion in which anything like such an idea is introduced is, when Paul was at Corinth, in the midst of danger and opposition; then the Lord said to him, "Be not afraid, for I have much people in this city." But even in that case the chief motive is presented first,—*"I am with thee."* Nor do the apostles anywhere appeal to such a promise of universal success, or lean on such a hope.—*"I endure all things for the elect's sake (says Paul), that they may also obtain the salvation which is in Christ Jesus with eternal glory."*—2 Tim. 2:10. "As many as were ordained to eternal life believed," says the inspired historian when narrating the labors of the apostles at Antioch.—Acts 13:48. Nay, farther, it is evident that the apostles, instead of looking for the conversion of the world as the results of their preaching, reckoned not merely upon its resistance to them, but upon its increasing ungodliness. In addressing the elders of Ephesus, Paul intimated that after his departure grievous wolves should arise among them. In writing to Timothy, how does he encourage him? By telling him that in the last days perilous times were to come, and that instead of the world's being converted, evil men and seducers were to wax worse and worse. And again, when exhorting him "to preach the word, to be instant in season, out of season," &c., does he add as his encouragement, "for in so doing you will

convert the world?" No; but "for the time will come when they will not endure sound doctrine." But is this to discourage him? Is this to paralyze his energies? No: the apostle expected that it would produce a very different result, for he adds, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." But we need not multiply such examples, for the Epistles are full of them. They not only never refer to the conversion of the world as the result of the labors of the apostles, or as an encouragement to them in their toils, but invariably predict a "falling away,"—not a turning to the Lord,—a time of increasing darkness, not times of growing light. If, then, the apostles looked forward to such times, is it possible that they could have cheered themselves by the expectation of converting the world? Nay, were not these dark prospects which lay before them, the very things by which our opponents tell us that we paralyze effort and tempt the missionary to despair? Yet it was just with prospects thus solemn and awful, with expectations from which all carnally-exciting elements were excluded, that these mighty men of primitive times went forward, through evil report and through good report, content to be but the ingatherers of the election, though not the converters of the world; rejoicing in what success God might give them, yet not cast down by the want of it; gladdened by the "much people" at Corinth, yet not disheartened by the few of Athens: seeking no greater things for themselves than the doing of the Master's will, and no brighter prospects than "filling up that which is behind of the afflictions of Christ, for his body's sake, which is the Church."—Col. 1:24.

What new revelation, then, has been made to us in these days that should lead us to expect a success which the apostles did not; or to introduce motives on which they did not act? Is that which was sufficient for the Church in the first century not enough for us? Must we insist on the certainty of universal success, as that without which our exertions will be damped and paralyzed? Pre-millennialists admit unhesitatingly that we are entitled to look for such success as the early Church looked for; and is not this sufficient to cheer us onward? And upon what ground does any of our opponents consider himself warranted in saying, that though the measure of success which the apostles were favored with was enough for them, it is not enough for us; and that if we are not at liberty to entertain much larger expectations, we may consider ourselves hindered, discouraged, paralyzed in our ministry? But further,—since, during 1800 years the Church has had no larger measure of success than in apostolic times, we may ask, what sustained her energies in each of the ages through which she passed? Either she believed that she was sure of converting the world or she did not. If she did, she was believing what has turned out to be false—and so was animated by a delusion. If she did not, then how did she keep alive her zeal? How did each generation labor on under an influence which, according to our opponents, is fitted only to dishearten? Whence came the zeal of the noble army of martyrs that did battle with the Papacy? Whence came the burning zeal of Wicliffe, and Huss, and Jerome, of Luther, and Calvin, and Cranmer, and Knox? Not one of these ever gives us the slightest hint that they expected universal, or even general success; nay, all of them, we may say, give intimations of a contrary expectation; yet their zeal was no less fervent than that of the most sanguine post-millennialist of our day. Luther says: "I am persuaded that verily the day of judgment is not far off, yea, will not be absent three hundred years longer, for God's Word will decrease and be darkened for want of true shepherds and servants of God; God neither will nor can suffer this world much longer."—Did such a sentiment paralyze Luther's zeal? Calvin says: "There is no reason why any person should expect the conversion of the world, for at length, when it is too late, they shall look on Him whom they have pierced." Did such

a sentiment damp Calvin's zeal? Knox distinctly tells us, in a passage already quoted, that the world is not to be reformed till Christ appear for the restoration of all things. Did that sentiment chill John Knox's zeal? Did it unnerve him who never feared the face of clay? Did it prompt to unfaithfulness him who was "the truest of the true?" Passages such as the preceding might be cited from each of those named above, but these will suffice. They prove that these men expected nothing but dark days for their country and for the world; yet, we may ask, were they less devoted and less fervent in spirit? Did they labor less, or pray less, or suffer less? Nay, did they not labor more, and pray more, and suffer more? Yet many in our day tell us, that to hold out to the minister or missionary no prospect of the world's conversion through their means, is to mock him. They tell us that we are obstructing the Gospel, disheartening the laborer, and acting the part of traitors to the cause of missions.

From the days of the apostles downwards, we find, then, that the Church has never acted upon the motives which our opponents hold up as those fitted to stimulate and encourage. We find that they acted upon the opposite principles, and were stirred up to duty, not by the brightness, but by the darkness which lay before them. "The night cometh when no man can work," was what they kept before their eye, and hence it was that they labored so faithfully and fervently while it was day. But we need not refer merely to the ages of the Christian Church. God has from the beginning been teaching his saints thus to act. Patriarchs and prophets, no less than apostles, were led by Him in this path, so rugged to flesh and blood, yet so bracing, so purifying to faith. It was not the prospect of large success that quickened the fervor of Enoch when he prophesied of coming ungodliness. He had no such prospect, yet he was not paralyzed. It was not the prospect of large success that stimulated Noah, that "preacher of righteousness," during one hundred and twenty years. Yet he was not paralyzed. It was not the prospect of large success that animated the prophets when they testified in the name of God to Israel. Yet they were not paralyzed. What assurance of success had Elijah when he said, "I am left alone, and they seek my life;" or Isaiah, when he said, "Who hath believed our report?" or Jeremiah, when he said, "Hast thou utterly rejected Judah, hath thy soul loathed Zion?" Thus the holy men of these earlier days discharged their commission, and among the motives urging them on, where can we detect that special one which some post-millennial controversialists, in their zeal to overset our system, have pronounced essential to right exertion? Was the zeal of these men damped or their efforts stayed, by the dark prospects that frowned on every side? Was it not the very darkness of these prospects that helped to give them that singleness of eye which they possessed, and that threw them back upon far higher and truer motives? Were the efforts of patriarchs, prophets, or apostles paralyzed by the uncertainty of success? Were they allowed to entertain the mischievous delusion that their zeal was to be proportioned to their prospects?—Were that the case, how could there have been zeal at all in the past ages of the world,—save that engendered by believing a lie? How could there have been anything but spiritual paralysis in any of the past generations of the Church?

God has all along given sufficient motives to duty; and these are of the highest and most authentic kind. He presents the same to us in these last days; and He expects that what was sufficient for the men of faith in ancient times, will be sufficient for us. Are they not? If not, will our opponents tell us why? Is it not strange to blame a system as deficient in incentives to exertion, when it preserves entire all the incentives which stimulated holy men of other ages? And is it not most suspicious, if not fatal, to the opposite system, that it strips exertion of one of the great motives of former times, viz., the necessity of working while it is day, and prides itself upon introducing a new motive

unrecognized in Scripture, and unknown to patriarchs, and prophets, and apostles, and martyrs, and reformers, and covenanters, and to all the long catalogue of saints, the bright line of faithful laborers in the vineyard of the Lord?

Grant that the conversion of the world is denied us now, are there not other motives?—There is our commission; is not that a motive? There is our responsibility; is not that a motive? There is the fulfilment of God's purpose, and the doing of His will; are not these motives? There is the furthering of His glory; is not that a motive? Are not these powerful enough to bear us onward? And what shall we say to the minister or the missionary that tells us that he must have something more, and that all these together will not avail to prevent zeal being damped, and liberality straitened, and prayer arrested, unless we can superadd to them the certainty of larger and immediate success—the prospect of converting the world?

(4.) *Is any individual, minister or missionary, or is any one generation of the Church warranted in saying, We have the assurance of large success; or, We have good ground for hoping that we may be the instruments of the world's conversion.* No post-millennialist will surely affirm this, unless he professes to have received a new revelation, declaring that he is the man who is to accomplish this end, or that this is the age in which it is to be accomplished. But if he pretend to no such assurance, what becomes of the motive on which his system lays such stress? To say that a missionary ought to go forth cheering himself with the prospect of converting the world, when he admits that that event may not come for a century yet, seems to us very like telling him to impose a cheat upon himself in order to prevent his being discouraged. It is saying to him, though you don't know but that the world may not be converted for a century, yet just believe that it will be so immediately, that there are no dark days between you and that event; believe that your preaching is to be the instrument, and that will strengthen and sustain you. Is not this practising a delusion upon the unhappy man, if, indeed, any would suffer themselves to be so deluded?

Granting that the higher range of motives is inadequate to quicken ministerial zeal; granting that it is right to supplement their defectiveness by subordinate ones founded upon human theories, is it not right and reasonable that these supplemental ones be at least tenable and certain? In the case before us, they are altogether uncertain, and, of course, must be ineffective.—The very utmost that any man can say is, The conversion of the world *may* come in my day, and possibly *I may* be one of the instruments in helping it on. He can say no more. Now, is this *possibility* so potent a stimulus as to lead us to affirm that no prophetic system can be a right one, which does not leave room for its influence? And are such motives as the glory of God, the doing of his will, the discharge of our ministerial commission, things so slight and feeble that they require to be supplemented by a mere vague possibility like this? The fact of our system retaining all the higher and certain motives, nay, giving them fuller scope than they can have under any other system, is certainly not fitted to discredit or discommend it. It says to the messenger of the Cross, "Doubtless, you, individually, have no promise of vast success, and you ought not to cheat yourself with expecting what God has not promised you, lest your too sanguine hopes break under you, and leave you a disappointed man; but there are mightier and more enduring incentives—incentives that awaken no false excitement or romantic visions; incentives, under the power of which the saints of other days went forth, with their lives in their hands, to preach the everlasting Gospel. Are you content with these? Surely they are lofty enough, and certain enough; nor can any other be compared with them. If you are not satisfied with these, but insist on the prospect of the world's conversion, to prevent you sinking into despondency, say, are you alive to your responsibilities; are you aware of the nature of your commission?"



Are you acting in the spirit of him who said, "I endure all things for the elect's sake;" and again, "if by all means I may save some."—  
(To be continued.)

### The Trial of Antichrist.

(Continued from our last.)

*The Proceedings at a Special Commission, held at the Sessions House of Truth; in order to the Trial of Antichrist, for High Treason against His Most Sacred Majesty, King of Heaven and Earth.*

*Mr. Historical Truth was then further examined by the Attorney General.*

Q.—Are you acquainted with the prisoner's hand-writing?

A.—Perfectly so.

Q.—Do you believe that this is the hand-writing of the prisoner at the bar?

(The papers were then delivered to him.)

A.—I do believe it is. He never disowned it. Many thousand copies have been published by his orders.

Q.—Did you ever know the prisoner to make similar declarations in support of his supremacy?

A.—Yes. If I should relate all that I have taken notes of, none in this court could survive half the time it would take to read them.

Q.—Is the prisoner owned as Lord and Sovereign by those who act under him, called Bishops or Priests?

A.—Such take an oath at their consecration (so called) that they will, from that time forward, be faithful to St. Peter, and to the Holy Roman Catholic Church, and to their Lord the Pope, and his successors canonically entered; to help them to defend and to keep the Papacy, and the rules of the Fathers. And they not only swear to be faithful, but also to be obedient. And not only to endeavor to preserve and defend the Rights, Honors, Privileges, and Authorities of the Pope, but to increase and advance them, and to the utmost of their power, to cause the Pope's commands to be observed, by others as well as themselves. The first part of the oath I have alluded to was framed when the prisoner called himself by the name of Pope Gregory VII., but several additions have since been made.

Q.—When the prisoner was known by that name, did he not give more evident proof of his rebellious authority, than ever had been known before?

A.—He did: when he was known by the name of Hildebrand, or, as he was often called, *Hellbrand*, on account of his tyrannical disposition, he planned the most traitorous designs, which he afterwards brought into effect, though not to the extent of his ambitious views. By the name of Gregory VII., he became outrageous, and impiously attempted to subjugate to his jurisdiction, the Emperors, Kings, and Princes of the earth, and to render their dominions tributary to him at Rome. Such infamous behavior has frequently been called by his deluded followers, his pious and apostolic exploits. His government was one continued tumult and slaughter.

I need only refer to his own epistles, signed by this name, to prove more of his traitorous conduct than it would be proper for me now to trouble the court with. I shall briefly state, that he drew up an oath for the King or Emperor of the Romans, from whom he demanded a profession of subjection and allegiance. It is a well known fact, that France, deceived by the subtlety of the Prisoner, contributed more than all other nations to the establishment of his dignity and dominions. Yet he pretended that this kingdom was tributary to him, and commanded his Legates to demand yearly, in the most solemn manner, the payment of that tribute. He wrote an insolent letter to Philip I., King of France, to whom he recommended an humble and obliging carriage, from the consideration that both his kingdom and his soul were under his dominion, who had the power to bind and loose him both in heaven and earth! Nothing escaped his all-grasping ambition; he pretended that Saxony was a feudal tenure, held in subjection to him, to whom it had been formerly yielded by Charlemagne, as a pious offering to St. Peter. He also extended his pretensions to the kingdom of Spain and England, and other countries; and had his success been equal to the extent of his insolent views, all the kingdoms of Europe would have been tributary to the prisoner, on the pretext of his being the Vicar of Christ, and Prince over all nations and kingdoms.

Q.—Did he not, in the exercise of his rebellious authority, depose Kings and Princes when called by this name?

A.—He deposed, and treated in the most shameful manner, the Emperor Henry IV.—And he dethroned Basilaus II. King of Poland, with all the circumstances of infamy that he could invent. After pulling him from his throne, he dissolved the oath of allegiance which his subjects had taken, and by an express and imperious edict, prohibited the nobles to

elect a new king without his approbation.—Demetrius Suinmez, Duke of Croatia and Dalmatia, was raised by the prisoner to the rank and prerogatives of royalty, in the year 1076, and solemnly proclaimed King by his Legate at Salona, upon condition that he should pay an annual tribute of two hundred pieces of gold to him, as to St. Peter, at every Easter.

Q.—Did he not call himself by a variety of high and imperious titles?

A.—Yes; he not only assumed the appellation of Universal Bishop, but also Sovereign Pontiff, Christ's Vicar, Prince of the Apostles, God on Earth, Lord God the Pope, His Holiness, King of Kings and Lord of Lords, Prince over all Nations and Kingdoms, The Most Holy and Most Blessed, Master of the Universal World, Father of Kings, Light of the World, Most High and Sovereign Bishop, &c., &c. And he has frequently declared that his power extended to thing Terrestrial, Celestial, and Infernal. He also presumed to qualify and invest with the same ability, the different orders of priests who act under his rebellious government.

Q.—Has not the prisoner at the bar claimed adoration from the very creatures who elected him?

A.—He has; when he was occasionally elected, he was clothed with (what is called) the Pontifical Robes, and crowned and placed upon the altar. The Cardinals then kiss his feet, and this impious ceremony is called *Adoration*. They first elect and then they worship him.—When the prisoner was known by the name of Pope Martin V., on the medals of him then coined, two are represented crowning the Pope, and two kneeling before him, with this inscription, "Quem creant adorant,—Whom they create they adore." When he was elected by this name, the Emperor Sigismund kneeled down before the whole Council of Constance, kissed his feet, and worshipped him. It is a fact universally known, that deluded by the artifice of the prisoner, several Emperors and Kings have thought it an honor to kiss his toe, being misled by his assumed titles of Vicar of Christ, &c.

*Cross-examined by Mr. Equivocator.*

Q.—You say, that the prisoner at the bar was elected by Cardinals who adored him?

A.—I do say that he was so elected: and that they did adore him.

Q.—Did you not say before, that he usurped the title, and engaged Phocas the Emperor to establish him in his government?

A.—I did; and I assert the same now. The prisoner first obtained his supremacy, in the way before stated to the court. But afterwards procured himself to be elected and crowned by those who were deeply interested in the establishment of his authority. He was therefore often elected by different means. And as often as he changed his name some ceremony took place.

Q.—Then you say, that the ceremony or mode of his election, which you have stated, has existed among a variety of others, but you cannot say when this form was in practice? You have heard some report about it, and you have no objection on your oath to assert it!

A.—I can not only declare on my oath, that this mode of election has been adopted, but I have the prisoner's own hand-writing to prove it. In the year of our Lord 1179, he assembled a Council at Rome, called "The third Council of the Lateran." He then, by the name of Pope Alexander III. decreed, "That in order to put an end to the confusion and dissensions which so often accompanied the election of the Roman Pontiff, the right of election should not only be vested in the Cardinals alone, but also, that the person in whose favor two thirds of the College of Cardinals vested, should be considered as the lawful and duly elected Pontiff." The decree alone is sufficient to prove, that before the year 1179, others forms of election did exist, and that they were frequently accompanied with confusion and disorder. And I believe that the prisoner himself will not contradict what I say, when I assert that this law was made by him, and is yet in force.

The decree being shown to the prisoner, he acknowledged that it looked like one which he had framed at Rome.

Here the Clerk of the Court read the following paper, written and published by the prisoner, by the name of Pope Innocent III.

"We may according to the fulness of our power, dispose of the law, and dispense above the law. (From an Epistle.) Those whom the Bishop of Rome doth separate, it is not a man that separateth them, but God! For the Pope holdeth place on earth, not simply of a man, but of TRUE GOD! That He hath celestial Governments, and therefore may change the nature of things, applying the substance of the one to the other, of nothing can create something, and a decree that is void, he can make in force; for in matters that he will have come to pass, his will is his reason; and no man questioneth him, wherefore do you that? For he can dispense above the law, and of *Injustice*, can make *Justice*."

*Cardinal Bellarmine sworn.*

Q.—Are you the Bellarmine that wrote what is called the "Fifteen Marks of the True Church," to prove the Church of Rome the only true Church, &c.?

A.—I am.

Q.—Do you know the prisoner at the bar?

A.—Yes, I am intimately acquainted with him.

Q.—Are you not a Roman Catholic by profession?

A.—I am.

Q.—Did you not write and publish several books, to vindicate his authority?

A.—I did.

Q.—Did you publish in your fourth book *de Pontiff*, as follows: "In good sense and judgment, Christ hath given to Peter, (and consequently to the Pope) the power of making that to be sin, which is no sin, and that which is no sin to be sin?"

A.—Let me see the copy.

It was shown to him.

Q.—Do you acknowledge it to be your own writing and publishing?

A.—I do acknowledge it.

Q.—Did you publish this book, with others, by the prisoner's authority?

A.—I did. I acted by his commission, and was supported by his government.

A number of Emperors, Kings, and Princes, were now called as witnesses, who were either excommunicated, or deposed, or dethroned, or assassinated by the prisoner. Some appeared also who were otherwise treated. And perhaps a greater number of crowned heads never appeared in any Court before.

*Phillippicus Bardanes, Emperor of the Greeks, sworn.*

Q.—Do you know the prisoner at the bar?

A.—I do. He lived at Rome when I knew him.

Q.—Did he ever presume to usurp any authority, as the Vicar of Christ?

A.—He did; within a little better than a century, after he first obtained the title of Universal Bishop, he excommunicated and condemned me.

Q.—Will you relate to the court the pretext assigned by the prisoner for his conduct to you?

A.—I ordered a picture, which represented the VIth General Council, to be pulled down from its place, in the Church called St. Sophia, in Constantinople. And as I perceived the people fast verging to the worship of Images, I sent to Rome a mandate, to remove all Images of that nature from places of worship. The prisoner, who then went by the name of Constantine the Universal Bishop, immediately opposed my decree, ordered six pictures of Councils to be placed up in the porch of St. Peter's, assembled a Council at Rome, and condemned me as an Apostate. Tumults and insurrections followed as the consequence, which in the year following deprived me of the Imperial Throne.

Q.—Was the prisoner, at the time he condemned you, established as a Temporal Prince at Rome?

A.—No, he was not. But from the time he obtained his supremacy, he always appeared to be aspiring after it. He was subject to me as his Emperor.

*Emperor Leo, the Isaurian, sworn.*

Q.—Did you not profess to be a great enemy to the worship of Images?

A.—I did. What the Emperor Bardanes begun I resolutely carried on.

Q.—Did the prisoner at the bar ever presume to counteract your edicts, and exercise authority over you, as the Vicar of Christ?

A.—He did. I issued out an edict in the year 726, to forbid the worshipping of Images, and also to remove them all, except that of Christ's Crucifixion, from all places of worship. The prisoner then opposed me in the most outrageous manner. He passed a sentence of excommunication against me, and declared me unworthy of the Christian name. No sooner was this formidable sentence made public, than the Roman and other Italian Princes, subject to me, violated their allegiance, and rising in arms, either massacred or banished all my deputies or officers.

Q.—Will you relate to the Court some of the effects that followed?

A.—When I first proclaimed my decree, a number of my subjects, who were deluded by the Priests and Monks, who acted for him, raised in rebellion in the islands of Archipelago, ravaged a part of Asia, and afterwards reached Italy. The prisoner (who was the author and ringleader of these civil commotions and insurrections,) had ordered me to revoke my edict against Images, and upon my refusing; his anathemas followed. However, being exasperated by these violent proceedings of this haughty Pontiff, I resolved to make him and his Italian rebels feel my displeasure; but I failed in the attempt. More irritated than discouraged by this disappointment, I assembled a Council at Constantinople, ordered all Images to be burnt, and inflicted a variety of punishments upon such as were attached to that idolatrous worship.

The deluded followers of the prisoner, being supported by him, continued to rebel. And at last it ended, after much blood being spilt, in the Italian provinces being torn from the Greek Empire.

Q.—What name did the prisoner go by, when you knew him?

A.—He was known by the name of Constantine, afterward he assumed that of Gregory I. and Gregory II.—(To be continued.)

### The Fountain of Living Waters.

Come, fellow-sinner, let us go to "the fountain that is opened for sin and uncleanness."

Its waters are pure and refreshing. This holy fountain contains a cleansing quality which is to be found in no other stream. Is thy soul stained with sins of a crimson die? then come to this fountain of living waters, wash it therein, and shall become white like wool. Art thou thirsty? come hither and drink, and thou shalt thirst no more. What is it thou sayest? Ah, thou intendest to remain just where thou art, and wait for this cleansing stream to flow to thee, without an exertion on thy part to approach its hallowed waters. Would Naaman, think ye, have been cleansed of his leprosy had he waited for the river Jordan to come to him, instead of obeying the prophet's injunction, and exerting himself to dip even seven times in its healing waters? Or think ye that the withered hand would have been restored whole like the other, had the individual possessing it kept it in his bosom, and refused to pluck it forth at the command of Jesus of Nazareth? Or would blind Bartimeus have received the inestimable blessing of sight had he sat still and held his peace, nor lifted up his voice and cried to the glorious Son of David, as he was passing by, to have mercy upon him? Tell me, fellow-sinner, dost thou wait for the devil to come unto thee, and take thee by force to do his will?—No, verily, thou goest forth willingly, and voluntarily interest his service, to work his will and do his bidding. Now Christ is this fountain of living waters, and he calls every one to come unto him and drink of its soul-cleansing stream, for "in the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." Now, does not this imply that there is some exertion necessary on the part of the sinner, that he may obtain this healing draught? For Christ did not say, If any man thirst, unto him will I come and give him to drink. Not so—the invitation is: "Come unto me, all ye ends of the earth, and be saved." And unless ye will accept this invitation, O ye who are in the gall of bitterness and in the bonds of iniquity, and arouse yourselves and come unto this fountain, ye can never receive the benefit of its healing waters. As well mightest thou expect to satisfy thy hunger by remaining inactive, and waiting for the nourishment of the body to enter thy mouth, without any exercise of the hands to convey it thither. Then come, fellow traveller, to the bar of God; come at the invitation of the blessed Jesus, and drink of this fountain of living waters, which shall be in thee a well springing up unto everlasting life. Wait not for a more convenient season, for "behold, now is the accepted time; behold, now is the day of salvation." Why was Jerusalem ruined; and why had Judah fallen? Was it not because their tongues and their doings were against the Lord, to provoke the eyes of his glory?—Woe unto the wicked; it shall be ill with them, for the reward of their hands shall be given them. Art thou in wickedness, and working the works of the prince of darkness? Woe unto thee unless thou wilt come unto this stream of living waters, and wash thy sin-stained soul in the fountain that is opened for sin and uncleanness. Continue not in bondage to the wicked one, when by coming to Christ thou canst be set at liberty; for in this fountain is plenteous redemption for every son and daughter of Adam. If thou art sunk into perdition, thy own hands have accomplished thy ruin; for, "As I live, saith the Lord, I have no pleasure in the death of the sinner, but had rather all should turn unto me and live." Time stops not his onward progress to wait for thee, heedless sinner. No—he is fast hurrying thee down his fleet-gliding river, to plunge thee in the unfathomable ocean of eternity, and soon thy days will be numbered; and if thou refusest to accept the invitation of the Friend of sinners as thou hastenest along the current of life, thou wilt shortly be borne beyond the reach of mercy, and in the fires of eternal death wilt no more hear the invitation to drink at the fountain of living waters to cool thy parched tongue, but must endure the unquenchable thirst, and eternal misery brought upon thyself, and which is but the just reward of thy refusal to come to this pure fountain that thou mightest drink of its purifying waters, and be washed therein from the pollution of sin and uncleanness.

Methodist Protestant.



## Judaism in China.

The North China "Herald," of Jan. 18th, contains a detailed account of the mission of two Chinese Christians, who had been sent by the Bishop of Victoria to the city of K' hae-fung-foo, the supposed residence of a considerable body of Jews, to make inquiries respecting their existence, and to bring such information and documents as they might be able to procure. K' hae-fung-foo is in lat. 34 deg. 55 min. N. long., 1 deg. 50 min. west of Peking, and was reached by the travellers after a long and very tedious journey.

"They found many Mohammedans residing there, who made no secret of their religion, but wrote on their sign-boards the faith to which they belonged. These Mussulmans were the principal tavern-keepers, and with one of them the travellers put up. Their first inquiry was for Jews, whom they asked for under the designation of T' heau-kin-keou, or Pluck-sinew-religion; an appellation which had been assumed or assigned in consequence of their plucking the chief sinew of all animals slaughtered for food. (See Gen. 32:32.) The Mohammedan host immediately informed them of the existence of the people in question, and directed them to their synagogue. As it was late in the evening when they arrived, they deferred their visit to the next day; there was no difficulty in finding it; but Oh, how changed, how fallen! from the time when the Jesuit missionaries visited it a century ago. The outer wall of the enclosure was broken down, the front gate choked up with rubbish, the monumental pillars, the inscription tablets, the stone balustrades in front of the temple, and various other ornamental appendages broken or prostrated, and the very walls of the temple in many places dilapidated. The side apartments, which had been designed as chapels in honor of the patriarchs, but poorly served to afford shelter to the few wretched sons of Israel who were huddled together in them, sleeping on the bare ground, with scarcely a rag to cover them, and barely sufficient to support nature. So much indeed were they reduced in circumstances, that they had begun to dispose of the fallen bricks and prostrate timbers, of which the various apartments once consisted, to procure for themselves the necessities of life. Yea, they had gone so far as to sell a piece of the ground of the inclosure by which the temple was surrounded to the neighboring heathen, who were encroaching on its precincts by their ever-enlarging pagan temples. Yet there was enough to know what had been its former glory. The gateways and inscriptions were still there; the holy place was also in existence, and its interior was beautifully decorated with gorgeous painting and elaborate gildings. Our travellers entered the holiest of them all, from which polluted feet are not now debarred, and saw the tubes containing the rolls of the law, which they unrolled and examined. These rolls, twelve in number, were each about thirty feet in length, by two or three in width, written on white sheep-skins, in a small character. But the room in which they were found was so dark that our travellers could not examine them thoroughly.

"Perhaps it may be asked, how is it that strangers are now permitted to intrude into the holy precincts, when a century ago the Jesuit missionaries, backed with all the influence derived from the Imperial Court, were not allowed to enter, or examine the records. The reply to this is easy, and solves the difficulty—they have had no rabbi for fifty years! and there is not one of the professors of Judaism in the present day in K' hae-fung-foo, who can read one word of Hebrew. They have even discontinued the practice of circumcision, and our travellers conceived that in a dozen more years few or no traces of the Israelitish religion will there be found. They did what they could, however, to rescue what remained from oblivion; they gave money to the bystanders, and urged them to set up one of the two inscription tablets in front of the temple, which had fallen down.—This they copied, as well as the writing that was traceable on the tablet that was still standing. They took down memoranda of all the inscriptions yet preserved over the door-ways and in front of the temple; they even copied the Hebrew inscriptions in the interior of the building, which are found to correspond exactly with those given by the Jesuit missionaries; while they measured accurately the length and breadth of the buildings, and brought away a very intelligible ground-plan of the whole inclosure, as well as of the interior of the principal building. The most important achievement, however, and that which may tell on the interests of religion and the science of Biblical criticism is, the bringing away of eight Hebrew manuscripts: six of them containing portions of the Old Testament Scriptures; and two of them consisting of the liturgy used in the weekly services of the Hebrew people, and on holiday occasions; in which latter documents also various portions of Scripture are from the 1st to the 6th chapter of Exodus, from the 38th to the 40th chapter of the same book, Leviticus 19th

and 20th chapters, Numbers 13th, 14th, and 16th, chapters, Deuteronomy from the 11th to 16th chapter, with the 32d chapter of that book. Various portions of the Pentateuch, Psalms, and Hagiography, occur in the books of prayers, which have not yet been definitely fixed. The character in which these portions are written is an antique form of the Hebrew, with points.—They are written on thick paper, evidently by means of a style, and the material employed, as well as the silk in which the books are bound, exhibit marks of a foreign origin. Two Israelitish gentlemen, to whom they were shown in Shanghai, say that they have seen such books in Aden; and the occurrence here and there of Persian words, written with Hebrew letters, in the notes appended, seems to indicate that the books in question came originally from the western part of Asia, perhaps Persia or Arabia.—There is no trace whatever of the Chinese character about them, and they must have been manufactured entirely by foreigners in China, or who have come from a foreign country. Regarding their age it would be difficult to hazard even a conjecture. It is most likely that they are not recent importations into China; it is also more than probable that no person in China has transcribed them within fifty years, as the Rabbi has been dead for that period of time.—The Jesuit missionaries discovered the Jews in China about 150 years ago. How long before that time they had resided there we cannot exactly say. The temple at K' hae-fung-foo is said to have been built A. D. 1190; but the Jews themselves assert that their tribes visited China during the Han dynasty, which corresponds with the Christian era. The text from which these copies were taken may have been brought to China at any period between the first visit of the Jews to this country, and the time of their discovery there by the Jesuit missionaries.—Could the rolls of the law which were seen by our travellers be obtained, some light might be thrown on this interesting inquiry. In the meantime, the manuscripts now obtained will be of some value as independent, if not very ancient evidences in favor of the sacred writings, and as such they behoove to be deposited in the British Museum, where learned men of all sections of the Christian Church will be able to examine and assign to them their true value.

"It is intended to have fac similes of these manuscripts engraved, and published for the inspection of the curious; and the journals of our travellers, one kept in Chinese and the other in English, with their description of the temple, will as speedily as possible be printed and circulated. In the meantime this brief account of their discoveries is given to the public, who will no doubt be anxious to see the whole.

"The whole time occupied in going and returning was fifty-five days, five of which were spent at K' hae-fung-foo."

## How to Make Wills.

We copy the following from the London correspondent of the Boston Post:

I will tell you a story. Once upon a time, when the people of France were in a "reign of terror," a man named Mathuin Carre fled from the disorders that overran his native country, and took refuge in England. He was a Roman Catholic layman, a teacher of the French language, and principally noted for his love of money, and his hatred of women. His pupils were numerous, and his expenses small, and he amassed wealth. He attended the Roman Catholic chapel in Somerstown, a suburb of London, sat among the poor, and heard the officiating priest, whose name was James Holdstock.—About once a year he would give a trifling sum, from fifteen to twenty shillings sterling, to the priest, to be laid out in charity, as the priest thought proper. In the year 1850, when he was passed three score and ten years of age, he had amassed the sum of £10,000, seven thousand of which was invested in government four per cent. stocks, and three thousand in some other good securities. He had moreover a sum of 1500 francs invested in French stocks. He had resided for a great number of years, on the most excellent terms, in the house of a humble individual named Hamilton, who, I think, was a Protestant. The furniture of Mr. Carre's apartments corresponded with his living in other respects: it was poor and mean. In fact the man was a miser. Without wife or children; he had ever lived a bachelor, and had no kin except brothers and sisters in France, with whom he was on good terms, and kept up a constant correspondence. A few months since he was taken sick, and at his request Hamilton sent for a medical adviser, a surgeon, a man of the Roman Catholic faith, and a member of the Rev. James Holdstock's congregation. On looking at the case and prescribing for it, he prepared to depart, and remarked to Hamilton, "Poor man, he needs some wine and generous living, but I suppose he is not able to obtain it." Yes, Hamilton informed him, he had £10,000 in good securities, and something over. Then

straightway the surgeon informs the priest Holdstock, who calls on the old man as his spiritual adviser. He asks him if he does not wish to see a solicitor respecting his temporal affairs? Yes, he does want some honorable person who can go and draw his dividends, that are just falling due, and he has always drawn them in person, but now he is not able to go to the dividend office. A Roman Catholic solicitor, named Athanasius Cooke, was called. This was on a certain Tuesday. Carre was unable to rise from his bed, and he explained to Cooke, that he wanted to give him authority to go and bring him his dividends, but beyond that he had no need of his services. The priest, the sick man, and the solicitor consulted, and a meeting was appointed for Thursday, when the power of attorney was to be drawn ready for signature. Holdstock, who is described, like the characters in assault and battery cases, as "powerful fellows," a tall, commanding looking man, was, during the two days, much with Carre, often alone, and sometimes with Hamilton, the owner of the house. When others were present, the priest Holdstock would converse with Carre in French, though English was equally well understood by both. Thursday arrived, the solicitor came, and Carre was worse, and wished all business postponed; but the priest could not consent. He had previously instructed Cooke to prepare a will for Carre, bequeathing his £7000 English four per cents. to the "St. Aloysius Female Roman Catholic Schools of Somerstown," of which priest Holdstock was the head. Said Holdstock and other priests were appointed executors and trustees of this fund, with Cooke the solicitor, at whose death the trusteeship was to be in the hands of priests altogether, and "in case of the failure of these schools," the fund (£7000) was to be at the entire disposal of the trustees, who, forever, were to be priests of the Roman Catholic denomination, and none other. On getting to the scene of action, the bedside of the dying man, in a mean garret, it occurred to the parties interested that a deed of assignment of the funds in question would save the legacy duty of ten per cent., (£700,) and so a deed was prepared then and there. Two persons called by the priest, a man named Brown and a female, together with Hamilton, were to be the witnesses to this important document. Carre, with all his energy, declared that he would sign nothing, did not wish to make any disposal of his property, and refused to do anything. I have omitted to state that on Thursday morning Hamilton had been ordered peremptorily by Carre not to admit Holdstock, or any one else, on business, as he was not well enough to see them. Holdstock enraged, thrust Hamilton aside, and rushed past, and went to the bedside of the reluctant or rather indignant sufferer. The priest also compelled Hamilton to admit the man of the law and the witnesses; but when Carre positively and violently refused to "sign" the paper, Cooke was for going; but the priest leaned over Carre's bedside, talked in French, which no one else but the old man understood. What he said, it is of course impossible to know; but no person of common sense who is aware of the power that the Romish priesthood possesses over the minds of their deluded subjects can have a doubt of its purport. The terrors of the future, the doomed of the damned, or fear of purgatorial fires, or else the oratorical powers of the "gentle priest" prevailed! or rather the man was held up in the bed by the priest himself, who put a pen in the hands of the feeble sufferer, and then he would not sign until he was assured that he could revoke the deed at his own pleasure; and that the papers should be left with him. This last was a positive stipulation of the old man, and with the priest supporting his body, and the priest's hand guiding the pen, and ever and anon whispering a word of French in his ear,—he signed the deed and the will, for a will had also been prepared, in which he bequeathed the £3000 to his relatives in France, as their "post obit" opposition would not probably be so great as it would be if all were taken at one full swoop.

The papers were signed, and the priest instantly seized them, and amid the indignant yells and remonstrances of the old man, he rushed from the house, followed by all but Hamilton. From that time forth the priest never visited the old man, whom he knew to be dying, but permitted him to expire, within the next forty-eight hours, without that spiritual consolation which the Roman Catholics, beyond all others, consider so essential! This is Christianity—this is Christian charity in the nineteenth century! The deed could not be altered without the document itself; and as for the will, he might make a dozen more if he liked; it could not affect the destination of the seven thousand pounds, which would in fact go into the hands of the priest himself, to be expended under his direction. After Carre had died and been "earthed up," the priest and John Athanasius Cooke informed the relatives in France, that they had become entitled to three thousand pounds by the will of the late Mathuin Carre, but not one word did they say of the

deed of £7000! Of course not; it didn't concern the relatives; but yes; I forget, it did possibly concern them, for Hamilton, who had poor fifty pounds left him in return for twenty years' care of the testator, informed the relatives of the last act of the tragedy, or rather disgraceful comedy, and they appealed to the British courts. The court decided that the £7000 in four per cent. stocks should be paid into court for the after consideration of that tribunal, and it bids fair to be wrested from the grasp of the death-bed plunderers in whose unclean clutches it was so soon to fall.

With the Roman Catholic religion as a faith, you sir, as a journalist, have nothing to do; neither have I; but when under the guise and in the name of RELIGION, an act like the above is brought out in open court, and clearly proved beyond all cavil, in whatever name, or by whatever sect or persons the act may have been done, it deserves a place on the page of the daily chronicler of the times. I have heard of a number of just such acts by the priests of the same denomination, of which, if possible, more flagrant than the above, where a dying lady was the subject, took place in Baltimore but a few years since; and a most deserving young man was deprived of an estate of \$20,000, after the will had been already made in his favor. Such, such, is a chapter in the history of human life.

## Prayerless Ministers.

In spite of all that we have enumerated; in spite of personal ability, official order, pulpit accomplishments, grave and decorous public devotion, force of utterance, animated feeling, Scriptural topics, moral worth, in spite of these and other excellencies, there is one evil in the habits of these men, which, hidden as it is from the human eye, is real and deadly, and eats "as doth a canker," into all they utter and all they do. They "do not prosper," and their flocks are "scattered," for they have become "brutish," and "have not sought the Lord."—This, then, is the defect that poisons everything; they are not men of frequent, earnest, private devotion. They have great abilities, but they do not pray. They are ministers of Christ, according to outward order, but they do not pray. They are good, and, perhaps, even preachers, but they do not pray. They are fervent, pungent, persuasive, convincing, but they do not pray. They may be zealous and enterprising, leaders in the movements of public activity, the first and foremost in popular excitement, frequent in their appeals, abundant in their labors, working zealously in various modes and in divers places, but they do not pray. They are men of integrity, purity, benevolence, but they do not pray. And this one thing—their "restraining prayer," their not "calling upon God," their not "seeking after," nor "stirring up themselves to take hold of" Him, this, like the want of love in the Christian character, "stains the glory" of every thing else; it renders worthless their genius, talents, and acquisitions; obstructs their own spiritual prosperity; impedes their usefulness and blasts their success. Though a minister were an apostle, and did not pray, his "speech and his preaching" would not be "with the demonstration of the Spirit and of power." "Though he had the gift of prophecy, and understood all mysteries, and all knowledge; and though he had faith to remove mountains," and did not pray, "he would be nothing." "Though he gave all his goods to the poor, and his body to be burnt," and did not pray, "it would profit him nothing." "Though he spake with the tongues of men and angels," and did not pray, he would be but "as sounding brass, or a tinkling cymbal." He might be "like unto one that hath a pleasant voice and a lovely song, and that plays well upon an instrument;" but the music of the lip and hand only, will never charm away the evil spirit of Saul; nor can it have in it that Divine life giving harmony which "of stones can raise up children unto Abraham."

Rev. T. Binney.

## Trust in Riches.

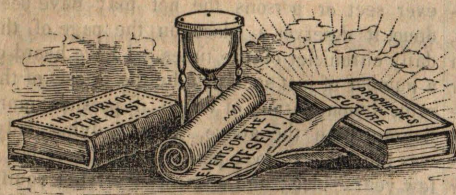
How hard is it not to trust in Riches! And it is very easily known when we do so: For while we have that wherein we trust, our heart is at rest, and we fear not: but when we want that wherein our trust is, we faint, and are discouraged. Now, who is not discouraged, and fears want, when he has no money? And, whose heart is not lifted up, and thinks himself secure when he has money enough? Who is not apt to sing the rich man's requiem? "Thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." This made our Saviour pronounce it as impossible for those who trust in riches to enter into the kingdom of God "as for a camel to go through the eye of a needle." Indeed, it is impossible for any who trust in their riches, and look from them for peace, health and happiness, so much as to understand, or have the least notion of the kingdom, that is, the power and government of God over all things; because that whoever had a



just and true apprehension of the sovereign power of the Almighty, must see that all second causes were so absolutely in his hand, as that they had no force or virtue at all but what he gave them; and therefore, that there was no trust or dependence at all upon any of them, or altogether, but upon their high and irresistible disposer alone.

Alone: For if they receive all their virtue from him, it is his power alone, not his and theirs together; and he will not give his glory to another: He must have all our heart or none; therefore he said, *Ye cannot serve God and Mammon.* He is a jealous God, and will admit of no rivals!

Leslie.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MAY 10, 1851.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

### PARAPHRASE OF DANIEL XI.

"I will show thee that which is noted in the scripture of truth."  
—DAN. 10:21.

(Concluded.)  
MR. BIRKS.

V. 36.—"And the king [the little horn of the Papacy] shall do according to his will [The same phrase has been used before to describe the rise of the Persian empire, the victories of Alexander, and the exploits of Antiochus the Great. In each instance it denotes a prosperous dominion, that triumphs over every adverse power. Such was truly the character of the Papal empire, for several centuries of its long course. The language of its own orator, just before the Reformation, was this, "nemo reclamatur, nemo resistit;" while he boldly applied to the Pope that prediction as actually fulfilled.—"All kings shall fall down and worship; all nations shall serve and obey him."—p. 285]; and he shall exalt himself and magnify himself above every god [The language of praise is nowhere higher or more ostentatious, than in the Decretals and Bulls of the Popes themselves.], and shall speak marvellous things against the God of gods [By charging Him with a direct confederacy and partnership in his own acts and decrees, however enormous their guilt. He declares that the God of gods himself has put kings under his power, and commands them to be subject to him; that his decrees are really part of the word of the living God; that the written oracles of the God of gods are to be received, because he has given his judgment for receiving them; that the Lord has received him into a share of his own undivided unity.—p. 287], and shall prosper until the indignation shall be accomplished; for that that is determined shall be done. [—The treading down of Jerusalem by the Gentiles, until the times of the Gentiles shall be fulfilled]."

MR. LITCH.

V. 36.—"And the king [the empire of France, commencing with the infidel revolution of 1790] shall do according to his will, and he shall exalt himself, and magnify himself above every god; and shall speak marvellous things against the God of gods [One of the watch words of the French infidels was, 'Crush the wretch,'—Christ. 'They held the following language and sentiments:—'The fear of God is so far from being the beginning of wisdom, that it is the beginning of folly. Modesty is only an invention of a refined voluptuousness. The Supreme King, the God of the Jews and Christians, is but a phantom. Jesus Christ is an impostor.'—pp. 90, 91], and shall prosper till the indignation be accomplished; for that that is determined shall be done. [The loss of men in the armies of France, from 1789 to 1796, slain, was said to be 1,200,000, besides the huge hosts of slaughtered citizens, men, women, and children, who were said to amount to 2,000,000. General Denican, a French officer, declared that 3,000,000 of the French perished within five years of the revolution in 1789.—p. 92]."

MR. BIRKS.

V. 37.—"And he [the Pope] shall not regard the God of his fathers [the old Roman Mythology], nor the desire of women [forbidding to marry] (1 Tim. 4:2)—instituting orders of nuns, monks, &c., and forbidding the marriage of the clergy; nor regard any god: for he shall magnify himself above all. [Every form of human superstition, however venerable for its antiquity, except such as he will himself impose, and every instinct of social union, even those which God himself has appointed and sanctioned, shall give way to his vast and aspiring claims. He will assert his dominion over every form of human authority on earth, and even decide who are to receive Divine honors in heaven.—p. 298]."

MR. LITCH.

V. 37.—"And he [the infidel French government] shall not regard the God of his fathers [The "Terrible Republic" (a name they assumed before they became an empire) having by public authority denied God and the Christian religion, were prepared to patronize any and every enormity; the burning of the Bible in a public place; the parading of the sacramental vessels through the streets on an ass, in contempt; posting in their places of burial, "Death is an eter-

nal sleep!" abolishing the Sabbath, and shutting up the houses of God; declaring Christ an impostor; the gospel a forgery; and swearing to extirpate Christianity from the world; assuring the public as follows.—"Man, when free, wants no other divinity than himself;—reason dethrones both the kings of the earth and the king of heaven:—no monarchy above, if we wish to preserve our republic below:—every other than a republic of atheists is a chimera;—if you admit the existence of a heavenly sovereign, you introduce the wooden horse; what you adore by day, will be your ruin by night."—pp. 92, 93], nor the desire of women [The abolition of the marriage covenant was one of the acts of the revolutionary government, and on the 6th of June, 1794, fornication was established by law, and the most unbounded licentiousness prevailed.] "Liberty and the country were the objects of adoration."—p. 93; nor any god: for he shall magnify himself above all."

MR. BIRKS.

V. 38.—"But in his estate shall he honor the god of forces, and a god whom his fathers knew not shall he honor with gold and silver, and with precious stones, and pleasant things. [Every form of human superstition, however venerable for its antiquity, except such as he will himself impose, and every instinct of social union, even those which God himself had appointed and sanctioned, shall give way to his vast and aspiring claims. He will assert his dominion over every form of human authority on earth, and even decide who are to receive Divine honors in heaven.] . . . The grateful respect of the Christians for the martyrs of the faith, was exalted by time and victory, into religious adoration, and the most illustrious of the saints and prophets were associated to the honors of the martyrs. In the age which followed the conversion of Constantine, the emperors, the consuls, and the generals of armies, devoutly visited the sepulchres of a tent-maker and a fisherman; and their venerable bones were deposited under the altars of Christ, on which the Bishop of the royal city continually offered the unbloody sacrifice. . . . The example of Rome and Constantinople confirmed the faith and discipline of the Catholic world."—pp. 298, 299]."

MR. LITCH.

V. 38.—"But in his estate shall he honor the god of forces, and a god whom his fathers knew not [the goddess of reason], shall he honor with gold, and silver, and with precious stones, and pleasant things. [The gold and silver plate of the churches was seized upon and desecrated; processions entered the convention, travestied in priestly garments, and singing the most profane hymns; while many of the chalices and sacred vessels were applied by Chauvette and Hebert to the celebration of their own impious orgies. The world, for the first time, heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of a Deity. For a short time the same mad profanity continued to be acted upon.—pp. 94, 95]."

MR. BIRKS.

V. 39.—"Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain. [The words of the prophecy aptly express the nominal pre-eminence, and practical inferiority, of the strange or foreign God, in this new system of idolatrous worship. Such has been the character of Christian idolatry, almost from its very rise. In theory it has maintained the supremacy of One Mediator above the crowd of saints and angels, whom it has invited to share his office. But in practice the inventions of superstition have ever occupied the foremost place. The offerings are to the shrines of saints and the Virgin, though it may be "jointly with the foreign God, whom he will acknowledge." These tutelary and guardian divinities are made to rule over many. Every kingdom, and every province, had its separate patron, and the earth, from east to west, was divided and parcelled out for the gain of a superstitious hierarchy, who made a fearful merchandize with the souls of men.—p. 302]."

MR. LITCH.

V. 39.—"Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain. [A system of paganism, was next introduced into France, and the national assembly enacted a heathen ritual for the use of the French people.—This system continued in force until the appointment of Napoleon to the provisional consulate of France, in 1799. The abolition of the ritual is thus recorded by Lockhart, in his "Life of Napoleon," vol. 1, p. 154:—"A third and better measure was the discarding of the heathen ritual, and the re-opening of the churches for Christian worship; and of this the credit was wholly Napoleon's, who had to contend with the philosophic prejudices of almost all his colleagues."—p. 97]."

MR. BIRKS.

Vs. 40, 41.—"And at the time of the end [the latter stage of the Fourth Empire] shall the king of the south push at him: [Egypt was one of the first conquests of the Caliphs, by which they entered on the prophetic theatre. From his camp in Palestine (June, A. D. 638) Amrou had surprised or anticipated the Caliph's leave for the conquest of Egypt.—p. 306. After becoming the king of the south of Egypt, the Saracens, however wide their other conquests, did really push, with furious vehemence, against the Papal dominions, whether we interpret them, in a narrower sense, of St. Peter's patrimony, or more widely, of the nations in communion with the See of Rome. How violent their inroad on the Western nations at large, till their defeat by Charles Martel, is known to the most cursory reader of history or of romance.—p. 308. The Arabian squadrons issued from the harbors of Palermo, Biserta, and Tunis; an hundred and fifty towns of Calabria and Campania were attacked and pillaged; nor could the suburbs of Rome be defended by the name of the Caesars and

the Apostles. Had the Mohammedans been united, Italy must have fallen an easy and glorious accession to the empire of the prophet. But the Caliphs of Bagdad had lost their authority in the West, the Aglabites and Falamites usurped the provinces of Africa; their emirs of Sicily aspired to independence, and the design of conquest and dominion was degraded into a repetition of predatory inroads.—p. 309]."

"And the kingdom of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; [After the violent inroads of the Saracens, the next main event, affecting the visible church and the people of Israel, was the rise and prevalence of the Turkish power.—p. 313. As Egypt was one of the first conquests of the Caliphs, by which they obtained a footing within the prophetic theatre, so also Syria was the country which the Turks first subdued, and made the basis of all their farther assaults on the Roman Empire.—Armenia, Georgia, and Cappadocia, the territories ruled by Seleucus, were the first westward conquests of Togrul and Alp Arslan. The Asiatic provinces of Rome were irretrievably sacrificed.] 'The fury of the Turkish warfare has almost passed into a proverb.' The numerous horsemen of the Turks are the leading feature of their warfare. In their earlier progress, nearly the whole of their forces were cavalry. It was "the myriads of the Turkish horse" by which the first provinces were wrested from the Roman empire, and, even to the present century, the same style of warfare prevails. Nor were they less conspicuous, in the time of their European triumphs, for their naval power. When Solymán "had constructed a fleet of two hundred ships, the Emperor," we are told, "trembled behind the walls of his capital, and his plaintive epistles were dispersed over to Europe." Three hundred ships were employed by Mohammed II. in the siege of Constantinople, two hundred in the siege of Rhodes, and a hundred at the same time in the capture of Otranto. For many years the naval force of the Turks was the most formidable in the world, and their conquests throughout the Levant so many witnesses of its triumphs. In the general term, *chariots*, we may naturally include all the heavier equipage of war, and its military engines, to which the Turkish victories were mainly due. The ancient and modern artillery, it has been justly observed, were combined in their conquests, and no nation rivalled them in all the outward helps and provisions of war.—pp. 315, 316]."

"And he [the Turks] shall enter into the countries and shall overflow and pass over [into Europe]. He shall enter also into the glorious land [on the return of the Turks to Palestine, from their conquests in the west], and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. [Those districts were now occupied by "the wild Arabian tribes," the only parties who bade successful defiance to the power of the Turk. And though they were afterwards gained by presents, this was the reverse of the policy practised to others, and has never succeeded in securing their real subjection. The escaped upon the first inroad, and ever since have continually reclaimed their liberty. Edom, Moab, and Ammon, have been peopled by these rovers of the wilderness, who, unlike all surrounding countries, maintain their independence of Turkish control.—p. 323, 324]."

MR. LITCH.

Vs. 40, 41.—"And at the time of the end [after 1798] shall the king of the south push at him: [Egypt pushed, or feebly and ineffectually resisted the invasion of the French.]

"And the king of the north shall come against him like a whirlwind, with chariots and with horsemen, and with many ships; [Having established his authority in Egypt, Bonaparte commenced, early in 1797, another campaign. It was his design to march his army by land to the British East Indies.—With an army of ten thousand picked men, he left Egypt, and took the fortress of El-Arish (15th Feb.), and pursuing his march, took Gaza without opposition. He next stormed Jaffa, (the Joppa of the Bible;) after a desperate resistance, the city and the garrison surrendered.] 'Next came St. Jean D'Acre, in Syria, "the king of the north."—p. 102.—Sir Sydney Smith was then cruising in the Levant with two British ships of the line, the Tigre and the Theseus; and, being informed of Napoleon's approach by the pacha, hastened to support him in the defence of Acre.—p. 103. Meanwhile, a vast Mussulman army had been gathered among the mountains of Samaria, and was preparing to descend upon Acre, and attack the besiegers in concert with the garrison of Djeddar.—p. 105. The Turkish fleet was at hand to reinforce Djeddar; and upon the utter failure of the attack of the 21st of May, Napoleon yielded to stern necessity, and began his retreat to Jaffa.]

"And he [Bonaparte] shall enter into the countries, and shall overflow and pass over [many countries]. He shall enter also into the glorious land [Palestine—through which the French passed and repassed], and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. [Being defeated in Syria, Bonaparte was driven back and prevented from invading those ancient countries.]"

MR. BIRKS.

V. 42.—"He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. [Selim, having made himself master of Cairo, commanded the fire to be quenched, and proclamation to be made—That whoever of the Mamelukes should yield himself within twelve hours, should have mercy, but no others. Hereon many surrendered, who were forthwith cast into irons, and not long after barbarously murdered. The Turks rifled the houses of the Egyptians, as well friends as foes, and suffered nothing to be locked up or kept private from them. Some raged with cruelty and lust, and, while others rifled, they ravaged and killed.—p. 322]."

MR. LITCH.

V. 42.—"He shall stretch forth his hand also

upon the countries: and the land of Egypt shall not escape. [Napoleon had already obtained possession of Egypt, and after his defeat in Syria, still retained it.]"

MR. BIRKS.

V. 43.—"But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. [Many countries, once the seats of populous tribes, were overthrown. The land of Egypt does not escape, but comes entirely under his [the Turk's] power. Its treasures of gold and silver, and all its precious things, were rifled by the soldiers, or carried away in triumph by the victorious Sultan. The Libyans and Ethiopians waited submissively at his steps, with proffers of tribute and subjection which have been fulfilled for centuries, or with promises of alliance equally servile.—p. 323]."

MR. LITCH.

V. 43.—"But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. [Egypt was completely under his (Bonaparte's) control, and all its riches were at his disposal. "Libya and Ethiopia" were "at his steps," but not conquered by him, as Egypt was.—p. 107]."

MR. BIRKS.

V. 44.—"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. [The two main adversaries of the Sultan were at this time the Persians of the East, and the Christians of Europe on his northern frontier. . . . 'Whilst Selim lay at Cairo, he diverted himself with the overflowing of the Nile. When he had amused himself with the sight of this for some time, he resolved upon his departure for Syria; and this, because he then heard that the Sophy Ismael was coming to invade him in Commagene. Having left a garrison in Cairo, he set forward as he had determined. . . . The winter following he continued in Syria to settle his affairs; and early in the spring, on information that Pope Leo X. had stirred up the Christian princes to invade him in Europe, he hastened to Constantinople, to observe the motions of his enemies.—pp. 324.]"

MR. LITCH.

V. 44.—"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. [Tidings from Syria were to reach Napoleon, and induce him to return to France. By a file of English papers he learned the critical state of affairs in Europe, and returned to France to "make away many." Who can read the history of his fifteen years' reign, from 1800 to 1815, and not feel the force of the expression? Millions of the flower of Europe fell on the field of battle during that period, as sacrifices at the shrine of his insatiable ambition. And, in addition to this, who can begin to estimate the amount of suffering which resulted, either directly or indirectly, from his destructive wars!—pp. 109, 110]."

MR. BIRKS.

V. 45.—"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain: yet he shall come to his end, and none shall help him. [These words, which had thus an earnest of their fulfilment in the person of Selim, have been fulfilling for a century past in the continual decay of the Turkish power. That empire, once so mighty and threatening, the source of terror to all the kingdoms of Europe, which had planted its seat of government in that high eminence of imperial grandeur, consecrated by the first Christian emperor for the citadel of the faith, is now sunk into miserable decrepitude, and can scarcely sustain itself by foreign help from a total ruin. But that help will not be long continued.—The appointed time of its final extinction seems nearly come.—pp. 326, 327]."

MR. LITCH.

V. 45.—"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain: yet he shall come to his end, and none shall help him. [A palace is the permanent residence of royalty; a tabernacle is a temporary abode, the dwelling of a pilgrim or wayfaring man. Bonaparte had both: his palace was at Paris, but wherever the headquarters of his camp were there was the seat of the French empire. 'Europe is surrounded, as every school-boy knows, by a vast chain of seas.—Within that chain of seas, on the continent of Europe, there was not one kingdom, with the exception of Turkey, where Bonaparte did not, at one time or other, pitch his tabernacle, and from thence issue his imperial mandates.' "Yet he shall come to his end and none shall help him." What a striking fulfilment of this stroke of the pen of inspiration, does the history of Napoleon's fall, banishment, and death, present! He was crowned emperor of France, 1804; and after desolating Europe with wars for ten years, he met with a fatal defeat from the allied sovereigns of Europe at the battle of Waterloo. At the request of the Chamber of Deputies, he voluntarily abdicated the throne of France, in favor of his son, on the 22d of June, 1815. In his declaration of abdication, he thus expressed himself: "My political life is ended; and I proclaim my son, Napoleon the Second, emperor of the French." But this proclamation was a mere sound; for on the 8th of July following, "Louis," the hereditary monarch of the French, made his public entry into Paris, and took formal possession of the throne of his ancestors.—Thus came to an end the government of Napoleon, the man at whose nod the world trembled.—pp. 110-112]."

### PRAYER MEETING.

"But Thomas, one of the twelve . . . was not with them, when Jesus came."

After the death of Jesus, his disciples met together for prayer. Whether THOMAS had been in the habit of attending is unknown. He was not present, however, when Jesus met with them. JOHN tells us he was absent, without giving the reason. But in view of the many reasons that keep CHRIST's followers



from prayer meetings now, many things may be supposed.

Maybe the weather was unfavorable. Or THOMAS had an engagement with a friend, either of a social or secular nature. Or he had not time. The fish must be sold, or the net mended. Maybe there was some special attraction in Jerusalem that evening—a concert of music; a lecture by one of the Rabbis—or a public exhibition. Perhaps he forgot the time of meeting; or feared he would be called upon to take part in the exercises; or did not consider it of much importance. Jesus, whom they followed, was now dead and buried, and, it may be, the faith of THOMAS wavered. Such are some of the reasons that keep the disciples of CHRIST from the prayer meeting. May be some of them influenced THOMAS.

Notice who was absent. Not PILATE, nor HEROD, or CAIAPHAS, or any of those who raised the demon cry, "Crucify him! crucify him!" What did they care for Jesus, except to blot his name from the earth. It would have been strange to have seen any of them at the prayer meeting; neither are they mentioned as being absent. But one of the twelve, THOMAS, was not with them when Jesus came.—Alas! how many *Thomas*es there are amongst the followers of CHRIST now.

Notice what THOMAS lost by his absence—

1st. Jesus was there. Text says THOMAS was not there when Jesus came. The doors were shut. Probably they were barred. For the same malignity of spirit, which a short time since had murdered their Master, might break forth on them. And, besides, the perjured and malevolent Sanhedrin, now accuse his little band of followers of having stolen his body; and if the doors were shut for concealment, most probably they were barred for safety. Other emotions than fear agitated the breasts of the disciples. Hope struggles with unbelief, and anxiety with uncertainty. "Is he risen?" is the one united, anxious inquiry. The stone has been rolled away—the sepulchre is empty—the shroud and napkin lie by themselves—the angels said, He is risen! MARY saw Him. Why should we longer doubt?

The doors were shut; but while they reason, Jesus stands in the midst. Every eye is upon him—every heart swells with emotion. It is he! Death has left no trace upon his countenance; it beams with the light and love of heaven. Do they rush at once into his arms? No! it is a spirit! What unbelief! Perfectly astonishing! Had he not told them he would rise the third day? The sepulchre was empty, the grave clothes were there, and MARY had seen him. But to dispel all their doubts, Jesus showed them his hands and his side. Then were they glad. And no wonder. They had seen Jesus taken, condemned, crucified, and buried. They had been scattered—their leader was gone—persecution raged against them—their faith wavered. And now in the midst of their gloomy sensations, to have Jesus with them; no wonder they were glad. Never had these ten disciples a more joyful meeting with their SAVIOUR than on this occasion. It may be conceived, it cannot be described. But THOMAS missed it all. "He was not there when Jesus came."

2d. His absence increased his unbelief.

How presumptuous THOMAS was: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hands into his side, I will not believe." How unreasonable! What infidelity! Not believe us, cries the daring PETER. Not believe us, breaks from them all at once! Why, THOMAS, he was at the prayer meeting! we saw him. He showed us his hands and his side. He hath blessed us. Oh! it was a delightful, precious interview. Indeed, THOMAS, the LORD has risen, is the language of them all. But mark that obdurate heart of unbelief. I care not for testimony; I must see, and to be sure that I am not mistaken, I must probe the wounds in his hands and in his side. Only think of the wicked and stubborn unbelief of THOMAS; and plainly because he was not there when Jesus came. If those who do not attend the prayer meeting have but little faith and little love, it is not to be wondered at.

3d. THOMAS did not receive the blessing.

At that meeting the disciples were not only blessed with the spirit of CHRIST, confirmed in the belief of his resurrection, and filled with joy and peace; but received the Holy Ghost—the power of working miracles, and their commission as heralds of the everlasting gospel. THOMAS missed it all. "He was not there when Jesus came." And that meeting was held but once. How important that all the disciples of CHRIST should always be found, as opportunity occurs, in the prayer meeting.

There Jesus met with his little band of primitive followers; and he has promised that as often as two or three are gathered together in his name there he will be.

#### PRAYER.

The value of prayer, and the strongest encouragement for it, appears in the numerous promises made to it, with which the Scriptures abound. "They that seek the LORD shall not want any good."—"The eyes of the LORD are upon the righteous, and his ears are open to their cry." "Call upon me

in the day of trouble, and I will deliver thee, and thou shalt glorify me." "The LORD is nigh unto all them that call upon him, to all that call upon him in truth." "He will fulfil the desire of them that fear him, he will hear their cry, and will save them." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" "If ye shall ask any thing in my name I will do it." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." These are a few of the numerous promises made to prayer. How precious are the blessings promised! If solid holiness and real peace in life, if comfort or triumph in death, and the love of God through a whole eternity, are important to you, then is prayer unspeakably important; for all the grace that makes the soul a partaker of these blessings, is promised in answer to sincere, humble, fervent prayer. All who truly pray obtain these blessings, and none possess them who live a prayerless life. The blessings that have been granted to prayer illustrate its importance and its worth. The records of religious history abundantly prove that God is the hearer of prayer; and this not only on subjects of great magnitude, but on those of real, though of less moment. ABRAHAM prayed for Sodom; and if ten righteous persons could have been found in it, God would have spared that guilty city. ABRAHAM's servant, sent to obtain a suitable wife for ISAAC, prayed to God for direction, and was guided to the lovely REBECCA. JACOB, alarmed at ESAU's approach, in his distress prayed to God, and prevailed, and Esau became his friend. MOSES prayed that the plagues might be stayed in Egypt, and they were removed; again and again he implored mercy for stubborn and backsliding Israel, and Israel was spared, even when God had proposed to exterminate the guilty race. HANNAH, insulted by a rival wife, prayed to the friend of the distressed; and he answered her prayer, and she became the mother of SAMUEL. When Israel was oppressed by the Philistines, SAMUEL prayed, and those invaders were scattered, and fled. "ELIJAH," doubtless to correct and reform a murderous, idolatrous nation, "prayed earnestly that it might not rain, and it rained not on the earth for the space of three years and six months; and he prayed again, and the heavens gave rain, and the earth brought forth her fruit." On another occasion, when vindicating the honor of his God, he prayed, and fire descended from heaven, and consumed the sacrifice he was offering, and the wood, and the stones, and the water that was in the trench around the altar; while the astonished multitudes cried out, "The LORD he is God, the LORD he is God." HEZEKIAH, near to death, prayed, and fifteen years were added to his life. His country was invaded by Sennacherib's apparently irresistible army; he prayed, and in one night an angel from the LORD destroyed one hundred and eighty-five thousand of that mighty host. JONAH, amid the swelling of the deep, prayed, and was delivered from his dismal prison.—Nineveh, warned by JONAH of impending ruin, prayed, and God turned the half-descending stroke aside.—PETER was imprisoned by HEROD: the Church of God prayed without ceasing for his deliverance, and their prayers were more powerful than chains, and bars, and bolts, and prison doors, and military guards. While they prayed, God heard; an angel descended and liberated PETER, and he himself became to those that were praying for him, the messenger of his own deliverance. Such are some of the memorable instances of the success of prayer recorded in the sacred pages. Truly, when viewing them, we may exclaim, "Prayer moves the hand that moves the world." Few that are acquainted with the grace of God, are unacquainted with the efficacy of prayer. Mr. BAXTER observes on this subject, "How many times have I known the prayer of faith to save the sick, when all physicians have given them up for dead! It hath been my own case more than once or twice, or ten times; when means have all failed, yet have I been relieved by the prevalence of fervent prayer." The willingness of the Father to hear prayer, and the intercession of CHRIST in behalf of his followers, combine to illustrate the value of this sacred exercise. What strong encouragement for prayer! The eternal Father willing to hear our requests, the Son of God, by his intercession, adding weight to every devout petition, and efficacy to every suitable desire; to all this the aids of the divine Spirit are added.—How precious is prayer thus sanctioned! How wonderful the love of God that gives us such encouragement.

"Then let us climb the mount of prayer,  
Where all his beaming glories shine,  
And, gazing on his brightness there,  
Our woes forget in joys divine."

Selected.

#### THE RECREATION OF CHRISTIANS.

So far as recreation is necessary, let it be such as accords with your character. Are you a Christian in truth? Then are you a disciple of a compassion-

ate SAVIOUR, and compassion should distinguish you. Any amusement that occasions pain to the meanest creature is inconsistent with your character, and disgraceful to your profession. As a Christian, you are a child of God, a member of his family, a temple of his Spirit, a member of CHRIST, and a citizen of heaven. And do vain pastimes of a sinful and blinded world comport with such a character? Is the giddy ball-room, or the wanton play-house, the midnight assembly, or the card or gaming table, suited to your situation and becoming your profession? Did the SAVIOUR of mankind ever frequent such scenes, or were he on earth would he frequent them now? Yet he left you an example that you should follow his steps. Would any of his apostles (unless it were Judas) have partaken of such amusements? Yet, if there were no harm in them, there would have been no harm in the apostles sharing them. And if they were improper for them they are for you. For the blood that redeemed them was shed for you, and the eternity that awaited them awaits you. Should a Christian, a child of God, be seen standing to gaze at a puppet show, or mingle with the clamoring, shouting, swearing, drinking, gambling crowd that frequent races, fairs, and other worldly amusements? If the amusement itself were not sinful, to associate with such men is to disgrace the sacred profession of religion.

Let your recreations, also, accord with your prospects. You look forward to death—you have eternity before you. You hope to join the throng of the redeemed; to sing the anthems of heaven; to become every thing but an angel among the angels of light; to worship before the eternal; to dwell with God; to live and praise among all the myriads of the blest.—Should a dying man trifle away the fair day of life? Should one who expects to be judged for every hour, waste the hours which go so fast and never return? Could an angel or a glorified saint sojourn a week in this world, where would you expect to find him? Not in the theatre, not in the ball room, not at the card table, not employing the few days of his stay on novels and romances, be they ever so ingenious, but cheering by his presence the abodes of sickness or sorrow, or recreating his mind with admiring the works, and ways, and word of God. And do not you expect to be a glorified spirit soon? Are you not already a member of the family to which glorified spirits belong? O, let even your amusements, then, comport with such hopes and such a character! One simple rule, well observed, will lead you right. Let your amusements be such as an apostle might have partaken of, such as you will not regret in your dying moments, nor be ashamed of before the bar of the eternal Judge.

Presbyterian Advocate.

#### Christian Graces Illustrated.

Many among you may think it is inexpedient to speak frequently or indeed ever, except on occasions of great solemnity, of religion—and to this I shall not attempt to reply. But the world cannot forbid you to manifest the spirit of religion in a holy life. You may therefore show forth its essence in every act and deed; even the most ordinary and trivial affairs and relations of life need not be devoid of the expression of a pious heart. Let the deep and sacred feeling which inspires and governs all your actions, show that even in those trifles over which a profane mind passes with levity, the music of a lofty sentiment echoes in your heart; let the majestic serenity with which you estimate the great and the small, prove that you refer every thing to the Immutable—that you perceive the Godhead alike in every thing; let the bright cheerfulness with which you encounter every proof of our transitory nature, reveal to all men that you live above time and above the world; let your easy and graceful self-denial prove how many of the bonds of egotism you have already broken; and let the ever quick and open spirit from which neither what is rarest nor most ordinary escapes, show with what unwearied ardor you seek for every trace of the Godhead—with what eagerness you watch for its slightest manifestation. If your whole life, and every movement of your outward and inward being, is thus guided by religion, perhaps the hearts of many will be touched by this mute language, and will open to the reception of that spirit which dwells within you.

Schliermacher.

The Gospel Messenger, an Episcopal paper, published at Utica, N. Y., in copying the article entitled "The Lord's Day the Christian Sabbath," from a late number of this paper, says:

"The following is from the 'Advent Herald,' a paper published at Boston. We would remark that it furnishes the evidence on which Christians feel warranted in observing the first day of the week instead of the seventh. The article is clear and conclusive; for it gives, not the opinions of the Fathers, but their testimony to the fact, that in their days and the days before them, the Lord's Day, or the first day of the week, was observed as the Christian Sabbath. In the name of all that is reasonable, we ask why it is, that they who receive this testimony and acknowledge it to be satisfactory in reference to a point so important, should reject the testimony of the same Fathers, which asserts in language equally strong the fact that in their days there were three orders in the Ministry, Bishops, Priests, and Deacons? and 'without these' there was 'no Church'; 'concerning which,' says Ignatius to the Trallians, 'I am persuaded that ye think after the very same manner.'"

After a somewhat extensive reading of the standard writers on episcopacy, some years since, we failed to be satisfied that the bishops of the primitive church were necessarily diocesan bishops, but ministers of

churches. We admit the fact of the three orders; but as the pleasure of God is sometimes indicated by his providence; and as in the reformation the bishops on the continent universally adhered to the Roman Church, and in England to the hierarchy connected with the State, it seemed impossible that a separation from those evils could have been effected, in connection with the episcopacy. And since then, the abundant evidence of God's favor extended towards churches thus disconnected, is evidence that the episcopacy, while well enough in itself, is not essential to the existence of a church. The system being found to work well, and to receive God's blessing without, as well as with it, we have no disposition to quarrel about it,—being convinced that its universal abolishment or establishment would not be worth the ill feeling which would be engendered by the attempt to effect either.

#### ADVENT PUBLICATIONS.

We ought to be doing more in every department of our work, and especially in the publications. Ministers devoted to giving light on the subject of the Advent are few, compared to the multiplied calls for such from every part of the country. It is impossible to supply these by the living teachers. Therefore, while we do all that is in our power in this way, we must add to it the power of the press. An intelligent and healthy press is an important auxiliary to ministerial labor. A weekly paper should give sound doctrine and wholesome precepts,—not pandering to morbid feelings, or corrupt passions of men,—not given to continual change, on the pretence of "advancement," "new light," and "progress,"—not holding a given doctrine as "truth" to-day, pressing it as necessary to salvation, and to-morrow putting the same essential truth among fables! Those who are thus given to change, keep the minds of their readers in a feverish state, who can never be fully settled in anything, because they don't know what "new creed" their masters (who talk of "liberty," and shudder at "creeds!") will next impose on them as a part of "all the truth." A press conducted by those who profess to be in the "school of Christ," should not be open to the apostolic reproach of being "ever learning, and never able to come to the knowledge of the truth."

The *Advent Herald*, and other works published at this office, will show that it has been our endeavor to give wholesome truths and precepts, "speaking the same things" from the first. Our tracts, both doctrinal and practical, have been designed to produce a healthy influence on the mind, to establish a truly Christian character, and prepare us for the greatest usefulness in life, and make us "meet for the inheritance of the saints in light." We do not seek to produce unhealthy excitement, and live upon the fruits of this excitement, though this has been unjustly laid to our charge.

We would therefore invite all *Adventists*, and all who may sympathize with us in our work, to aid in the wider circulation of the *Herald*, and our publications generally.

#### ADVENT TRACTS.—VOLUME I.

- 1.—Looking Forward.
- 2.—Present Dispensation—Its Course.
- 3.—Present Dispensation—Its End.
- 4.—What did Paul Teach the Thessalonian Church about the Second Coming?
- 5.—The Great Image.
- 6.—If I Will that He Tarry Till I Come.
- 7.—What shall be the Sign of Thy Coming?
- 8.—The New Heavens and New Earth.
- 9.—Christ our King.
- 10.—Behold, He Cometh with Clouds.
- 11.—That Blessed Hope.
- 12.—The Saviour Nigh.
- 13.—The True Israel.

This is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce the best results wherever they are circulated.

#### VOLUME II.

- Win. Miller's Apology and Defence.
- First Principles of the Advent Faith; with Scripture Proofs, by L. D. Fleming.
- The World to Come! The Present Earth to be Destroyed by Fire at the End of the Gospel Age.
- The Lord's Coming a Great Practical Doctrine, by the Rev. Moulton Brock, M. A., Chaplain to the Bath Penitentiary.
- Glorification, by the Rev. Moulton Brock, M. A., Chaplain to the Bath Penitentiary.
- The Second Advent Introductory to the World's Jubilee: A letter to the Rev. Dr. Raffles, on the Subject of His "Jubilee Hymn."
- The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming.

In the above essays, we have a full and clear view of the doctrine taught by Mr. Miller and his fellow laborers. They should be put into every family where practicable.

#### THE KELSO TRACTS.

- No. 1.—Do you go to the Prayer-meeting?
  - No. 2.—Grace and Glory.
  - No. 3.—Night, Day-break, and Clear Day.
- There are many important doctrinal and practical tracts, which as yet have had but a limited circulation.

THE COMPLIMENTS OF THE EAST.—The following extracts of a letter sent to the proprietor of *Cherry Pectoral*, from EL HASSAN, the ruling Pasha of Trebizond, at Ezroum, show the peculiarities of Oriental courtesy.

To DR. J. C. AYER: the Chemist of rare learning, at Lowell, in Massachusetts, and the United States.

GOD IS GREAT FOREVER.—I have received your letter of affectionate love, with the present of choice Essence in Bottles by which your excellent skill teaches to cure the affections of my children.

As the life of one of my people is more dear to me than camels and gold, we shall pray for you in our heart when they are raised up from the tent of sorrow by your deep learning and beautiful wisdom.

For this Gift of Love to your friend, so distant over many Seas, and for this rare invention of your skill, may you be placed in such seats of honor and dignity among the great in knowledge, as we should offer to you in our dominions.

Given in this Central City of our Power, by express command of NESCHID EL HASSAN PASHA. Ezroum, Jamad Awah 1265.



## CORRESPONDENCE.



## INCOMPREHENSIBILITY OF GOD.

Oh God! where art thou? where thy mighty throne?  
Why is thy face unseen, and thou unknown?  
Source and support of all: why is thy form  
Hidden from mortal eyes? when every storm  
That sweeps athwart the broad and darkened sky,  
When all the bright and burning orbs on high,  
When the deep sea that in its fury roars,  
When all its wide and richly fertile shores,  
When every river, hill, and lowly dale,  
When every mountain, tree, and flowery vale,  
When every bird, and e'en the springing doe,  
Whispers aloud, "There is, there is a God."

These are thy works; but where, Oh God, art thou?  
Pavilioned in deep darkness? is thy brow  
Hid in dark folds ne'er to be drawn apart?  
Will mortals never see thee as thou art?  
Yes: when the wheels of time have ceased to run,  
When yon bright orb his glorious task has done,  
Then shall the veil be rent by glory's beam,  
And God, the mighty Unrevealed, be seen;  
Then mortal eyes shall view his dwelling place,  
And even mortals see Him face to face. H. M. J.

## FAITH IN GOD'S WORD.

"This is the victory that overcometh the world,  
even our faith."—1 JOHN 5:4.

(Continued from our last.)

But we pass to the crucifixion. Jesus had been betrayed by his "own familiar friend." He now hangs extended between the heavens and the earth, and while even thus extended, evidences drawn from that prophetic word are afforded to that wicked nation of his Messiahship. That soldier who gave him vinegar to drink mingled with gall—that one who pierced his side with a spear, also those who parted his raiment among them, and cast lots for his vesture, had been seen with prophetic eye centuries before, and these very acts of theirs recorded, and now by their fulfilment, they proclaim in thunder tones, "This is the very Christ!" But these men, these Rabbis in Israel, saw it not, and they derided him in his agony, bidding him come down from the cross, and they would believe on him. He would not give them this proof of his divinity, but he had a far greater evidence in reserve for them, one that would fulfil prophecy, and afford more striking proof of his being the Son of God,—viz.: his resurrection from the dead, the darkening of the sun, the earthquake, the rent rocks, and the reaved veil, each gave witness to this important truth. O what a scene when Christ expired on Calvary! Methinks it was enough to melt any heart that was not hard as the adamant steel! The Father saw the travail of Christ's soul, and was satisfied. The atonement was sufficient. A ransom had been found for the lost sinner. Joseph, a rich man of Arimathea, took him from the cross and laid him in his own new tomb; Pilate's seal is placed upon the great stone which is rolled to the door of the sepulchre, and a watch is placed over it that all might be secure; for "we remember," say they, "that that deceiver said when he was alive, 'After three days I will rise again,' and we fear that his disciples will come by night and steal him away, and say unto the people, 'He is risen from the dead: so the last error shall be worse than the first.'" Now the enemies of God rejoice, and Satan exults over his vanquished foe, little dreaming that that very bruising of the heel of the woman's seed would result in the crushing of his own head. Little did he suppose when he bound the mighty Conqueror in chains, that his strong arm would break in sunder those fetters, and that he would arise in triumph, leading a "multitude of captives," loosed from their dark prison house, who, with shouts of victory and praise, would accompany their glorious Deliverer to the golden city; crying out as they approached it: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in!"

Little did he think when he put it into the hearts of those wicked priests and Pharisees to thus strongly guard the tomb, that he would thereby defeat his own designs, by strengthening the very truth he wished to overthrow. That very jubilee which he, with spirits lost, kept over that, as they thought, vanquished Chieftain, sounded the knell of their own destruction.

But how is it with the little Church in this hour of darkness and grief? Has their faith failed them? Almost. They cannot understand why those who despised them and their beloved Master, should be permitted thus to triumph over them. They had been told about a kingdom, and they did not fully comprehend that it was not of this world. Christ had often spoken to them of the deace he was to accomplish at Jerusalem, and that they would "see the Son of man ascend up where he was before," but it sounded wondrous strange to their ears, and they knew not how to reconcile it with his claim to David's throne, and divine royalty. They are exceedingly perplexed, and Peter says, "I go a fishing!" Several other of the disciples say, "We also go with thee!" The feelings of two others we can learn from their conversation as they journey on to Emmaus. Their hearts were very sad, while they communed together concerning those things that had happened. In the meantime there had been an earthquake; "for an angel had descended from heaven and rolled away the stone, and for fear of him the keepers did shake and became as dead men." Then Jesus was an immortal Prince: "Lord both of the dead and living"—"the first fruit of them that slept." To Mary he first appears; she hastens to tell the disciples the glad story, and found them

mourning and weeping. The joyful tidings which she brought they could not believe, and while they are conversing about the matter, the two who went to Emmaus suddenly appear in their midst, and exclaim, "The Lord is risen indeed, and hath appeared unto Simon!" But it seemed to them utterly impossible that he whom they saw dead and buried was alive, and their words were unto them an idle tale. But Jesus enters and settles the controversy. At first they were terrified, supposing it to be a spirit, but he bids them handle him and see, "for a spirit," saith he, "hath not flesh and bones as ye see me have." And while they could hardly believe for joy, he takes a piece of broiled fish and of a honey-cake and eats before them. Then he opens their understanding that they might understand the Scriptures, and beginning at Moses, and all the prophets, he expounded unto them the prophecies concerning himself, showing how plainly they had been fulfilled. Now, said he, ye are witnesses of these things, you know them to be true, and you must proclaim them to the world.

And they did proclaim them to the world. An unbelieving Thomas had clearly established the fact of his literal, bodily resurrection. The prints of the nails were there. The wound in the side was there. They could not be mistaken. More than five hundred had seen, conversed, ate, and drank with him. The doctrine of the resurrection was fully established, and with great power did the apostles witness respecting it. It was a strange story to many who heard, and the haughty priests and scribes shook their heads and said, "It has come to pass just as we told you; the disciples came by night and stole him away while the watch were asleep, so they testify, and it must be true. And now, instead of giving up the whole matter like honest men, and confessing that they were mistaken in supposing that he was the King who was to deliver Israel, they are deceiving the people yet more and more with the old story that he is the Christ—the rightful heir to David's throne—only they will admit that they were a little disappointed in relation to the nature of the kingdom, and the time of establishment, but that in the main they were correct, and now they affirm that his being betrayed by Judas, and crucified with those two thieves, and even the drink which was offered to him, the piercing of his side, parting of his raiment, and his burial in the tomb of Joseph, was all predicted by the prophets, and affords evidence of his being the Messiah. It is true they can produce detached portions of scripture, which testify of all these things, but then they have no allusion to what these unlearned fishermen say they do. And now they have gotten up this story about his resurrection, after having stolen his body away, to make it the more plausible, and they say that he was with them forty days, and then went up personally into heaven from the Mount of Olives. Why how inconsistent that he should thus be with them, and thus go up, and we not see him! It is perfectly absurd, and none but ignorant men and silly women will believe such nonsense! These men who know not the law are accused!" How they congratulated themselves for having such sound heads, as not to be "turned about by every wind of doctrine." "Why," say they, "this is some new-fangled notion of recent date, promulgated by a few mean fishermen who have risen up among us, and profess to know more than the doctors of the law and the priests, while our religion is of very ancient origin; it was given to Moses amid the mighty thunderings and vivid lightnings of Sinai, by God himself, and engraven by his own hand on the tables of stone, and it must certainly be the true religion. Why only just look back and see how the Lord himself went with our fathers through the wilderness, and opened a path for them through the mighty waters, and fed them with angels' food! how he gave them victory over their enemies, and brought them into this land, and he has given them and us a goodly heritage. Abundantly has he blessed us, and we are his peculiar people!"

But God clothes his word with power; He confirms it by signs and wonders and gifts of the Holy Ghost. There are some who search the Scriptures daily to see if these things are so. Their understanding is enlightened, they are convinced that they are truth, and notwithstanding the persecution and reproach connected with it, become followers of the despised Nazarene. One brought up at the feet of Gamaliel, a great persecutor of the saints, becomes converted to the truth and its bold defender. The doctrine of the cross and the resurrection spreads far and wide. This includes the entire plan of redemption. Freedom from the Jewish yoke of bondage—salvation from sin—the return of Christ—the redemption of the body—glorification in the kingdom—and restitution of the earth, all received and enjoyed by faith. This is the principle by which they overcome, and they who overcome inherit all these things.

While we have been briefly marking out the progress of the "peculiar people," the "chosen generation," from the time of the first promise, until the coming of the promised Seed, and his return again to the Father, we have seen that faith—faith in the word of God, as unfolded from age to age—has contained in itself the power by which they were enabled to overcome. The question now arises, whether those developments then ceased, and special messages were confined to the apostolic age, or were thus to continue down to the end of time? The Word of God must settle this question. We are therein assured that the path of the just is as the shining light, which shineth more and more unto the perfect day. Peter tells us that the sure word of prophecy is as "a light shining in a dark place, until the day dawn, and the day-star arise in our hearts." Not a new revelation, but the old, the self-same "word of prophecy" which has cheered the humble saint in ages past. It is only a more brilliant light, shining upon the ancient path in which the patriarchs, prophets, and apostles walked. It is increased radiance from prophecy fulfilled. Much light, very much shone around the cross. Never had so much before shone upon this benighted earth. But it did not stop there. The day-star had not then arisen. The perfect day had not then dawned. While the hope of the condemned sinner centres at the cross, the hope of the justified saint centres in the glorification of Christ at his future advent and king-

dom. While at the cross the sinner finds pardon, it is at the return of Christ that the saint obtains complete redemption. At the cross the title-deed to the inheritance is received—when the perfect day comes, the purchased inheritance will be redeemed. The great and glorious restitution can never be accomplished until the Deliverer returns again to Zion. The hope thereof germinated in the garden of Eden, after man fell, it budded at the cross, but it can never bloom until man is reinstated in Paradise restored. Here all the scattered gleams of glory converge, as to one grand central point! Here is the full consummation! Here is perfect redemption! Here is complete glorification. We will not then always linger around the cross; we will not always dwell upon the sufferings of Christ; but sometimes turn our eye to contemplate the glory which will follow. In order to enjoy the increasing light, we must progress in the radiant path, and when we reach the end we shall find such glory as it never entered into our hearts to conceive—"a far more exceeding, and eternal weight of glory"—a glory so surpassingly glorious that the rays of the sun, although shining with seven-fold strength, will be completely submerged and lost therein. Abraham caught a glimpse by faith, and cheerfully accounted himself a stranger and a pilgrim. Moses had a view thereof, and for its sake gladly forsook the honors and wealth of an Egyptian court. Afflicted Job, too, saw it, and we hear the outpourings of his heart in language like this: "O that my words were written in a book! I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God!" Why, just the distant view he had of this glory, so enraptured his soul that he wanted the language with which he gave utterance to his feelings "graven with an iron pen and lead in the rock forever!" Why if the faint gleams seen "through a glass darkly," inspire thoughts such as these, what will be the result of open vision and glad fruition? The three disciples on the Mount were favored with a greater outshining of that glory than any who had gone before, and they were overpowered by the sight. Paul had a taste thereof when caught up into Paradise, and he could exclaim in view of it: "These light afflictions are not worthy to be compared with the glory that shall be revealed in us!" Now this is still future, it is yet to come. And if the prophets searched and inquired diligently to understand about "the manner" of time when this glory would be revealed, and "which things even the angels themselves desire to look into," surely we may be permitted to feel an interest in that which so much concerns us, and also to examine that "sure word of prophecy" which reflects its clear light, not only upon the past and the present, but also the future. If it conflicted not with Paul's determination to "know nothing save Jesus Christ and him crucified," for him to dwell largely upon his second coming; if with him that knowledge embraced the final consummation, likewise the perils that were to precede that blessed era, surely that church may not be considered unorthodox who follows in his steps.—(To be continued.) M. D. WELLCOME.

## "THE STRONG DELUSION.—2 Thess. 2.

MICHAEL'S EXPOSITION OF PROPHECY, FOR THE PERUSAL OF JOHN, ARCHBISHOP OF TUAM.

The writer of the following letter to JOHN, Archbishop of Tuam, is an Irish Catholic priest, was sent by the hierarchy as a missionary to South America. Residing several years in the south of Brazil and the adjoining provinces, in the discharge of his priestly duties, he became so disgusted with the almost universal immorality of the clergy there, which he affirms is not the case with the priesthood in Ireland, that he commenced the work of attempting the reformation of the Catholic Church. JOHN of Tuam he affirms is a high-minded man, who would not willingly or knowingly live in error, and he hopes to make an impression on his mind.

While in South America this writer also became impressed with the nearness of the Advent, by the perusal of the Dowe Bible, and arrived here last year. We give the following communication of his, without endorsing any expositions therein contained. He writes over his given name, simply.

"At that time thy people shall be delivered, every one that shall be found written in the book."—DANIEL 12:1.

MOST REVEREND SIR:—The angel in the above text is instructing the prophet as to what shall come to pass "in the time of the end." He assures him that then "his people shall be delivered, every one whose name shall be found written in the book." What is this book? What is the deliverance the angel speaks of? And who are this people of Daniel that shall be delivered? These questions form grave subjects for inquiry at the present time.

What is the book the angel speaks of? Doubtless, "it is the book of life," of which John in his Revelation speaks so repeatedly. All whose names are written in the book belong to God, and them God will assuredly deliver.

But from what shall they be delivered? From involvement with the awful and terrible destruction which God in the fury of his wrath will pour out upon Babylon, for having corrupted the religion taught by Christ. God has many souls dearly beloved in Babylon. These souls, in his tender mercy, he calls to hasten out of her, before the infliction of his terrible punishment. Hearken to his call. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—REV. 18.

Who are the children of Daniel's people? Daniel, so to speak, had a double nationality. By birth he was a Hebrew; but by adoption, or at least by the exalted office he filled at the court of Babylon, he became a magnate of the Persian Empire. Hence we may regard him in the double capacity of Hebrew and Persian. In emigrations from the East has a

colony of Persians or Hebrew-Persians landed upon our shores [Ireland] and settled in our country? Our antiquarians affirm, our round towers, and the worship of fire by our ancestors, prove beyond doubt our Eastern origin. A colony bringing fire-worship from the East, must be Persians or Hebrew-Persians, and in either view we [i. e. the Irish] may be regarded as "children of Daniel's people." If so, we shall be delivered.

The corruption of Christianity, we shall presently prove to be nearly as old as Christianity itself. The great architect of this corruption is Satan, who uses men as his instruments for effecting this evil purpose. His false system of Christianity has deceived multitudes, waxed great, and spreads over the broad earth. It is, in fact, the old Roman empire revived in a new form, a new dress, and under a new agency. It is assuredly "the beast that was, and is not, yet is" (Rev. 17:8)—verifying St. John's prophecy.

Satan's main and primary agent in the accomplishment of this corruption is one man, whom Daniel denominates "a little horn" (i. e. a little king), and John calls "lord of the earth" (Rev. 11), and Paul "the man of sin and son of perdition." Daniel and John both foretell his alliance with "ten horns, who are ten kings."—Rev. 17. They give him "their kingdom," that is, their power and support, "until the words of God shall be fulfilled." He sets himself up in one city, the most powerful the world ever beheld, "which reigneth over the kings of the earth," and thence he extends his dominion "over peoples, and multitudes, and nations, and tongues."—Rev. 17. This city the prophets call "Babylon." He desires to accomplish what Christ has declared to be impossible, that is, "to serve God and Mammon," or in other words, he desires to establish the kingdom of Christ conjointly with his own personal aggrandizement. Paul calls him, as I have said, "the man of sin, the son of perdition, the wicked one," and his kingdom he calls "a mystery of iniquity."

There is a reason why his kingdom should continue "a mystery" till the end of time. That reason is the policy of God. God reserves his wrath for one great and terrible outpouring "in the time of the end," which Christ calls "the harvest" (Matt. 13), Daniel, "the cleansing of the sanctuary," and Peter, "the beginning of judgment at the house of God."—1 Peter 4. But when the time appointed of God for inflicting this awful punishment arrives, then "the mystery of Babylon" shall be revealed. And what will be the result? *Awful anger of the nations so long deceived, nay, an earthquake, a revolution the most terrible the world ever saw.*—Rev. 11. Then the words of Christ shall be fulfilled, "Every plant, which my heavenly Father hath not planted, shall be rooted up."—Matt. 15.

Kings are involved in the same punishment with "the man of sin." They are guilty. They gave him "their kingdom," their power, and support. They participated in his crimes and persecutions. They lent him their power to murder the saints of God. As they sinned conjointly, so they shall be punished conjointly. "The beast and his image" are doomed with all their partizans. Both shall be hurled into the pit.—Rev. 15. But who will be the ministers of God's vengeance? The people, God's elect. "The kings shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings: and they that are with him are called, and elect, and faithful."—Rev. 22:14.

Will "the harvest,"—the "cleansing of the sanctuary,"—the "beginning of judgment at the house of God,"—be a time of tribulation? Oh! yes. It will be a time of tribulation unparalleled since the world began, or till it ends. Listen to the prophets. Daniel says, "There shall be a time of trouble, such as never was since there was a nation, even to that time."—Dan. 12. Christ says, "There shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—Matt. 24. And John says, "There will be an hour of temptation, which shall come upon all the world to try them that dwell upon the earth."—Rev. 3.

What are the great and signal signs which indicate the close approximation of this awful time of trial and tribulation? We have them in the 24th chapter of Matthew. "Tell us," said the apostles, "when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Christ answers, "Nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows." Why so? Because the unparalleled tribulation, consequent upon discovering that "the abomination of desolation" is actually in the sanctuary, follows quickly after. But although "he falls without hand" (Dan. 7),—for he is destroyed solely by the spirit of the Lord's mouth, and the brightness of his coming (2 Thess. 2)—yet there will be war. As Antichrist, or "the little horn," reigned by the opinion of nations in his favor, so he falls by their opinion against him. He was taken for "the vicar of Christ," but he is discovered to be the agent of Satan. Hence "he falls at once and forever without hand." Then why war? To put down the kings who have been the accomplices of his crimes, and to fulfil the words of God. For David says, Christ sits at his right hand "until God makes his enemies his footstool."—Psa. 102. And St. Paul says, "He must reign till he hath put all enemies under his feet."—1 Cor. 15. Having promised these instructions concerning the great and awful events that shall occur "in the time of the end" (Dan. 12), which is fast approaching, I shall now proceed to prove the early corruption of the Christian faith. The subject is one of the most thrilling interest.

Here, sir, is the early corruption of Christianity broadly stated. Christ says, "The kingdom of heaven is likened unto a man that sowed good seed in his field; but while men were asleep, his enemy came and oversowed tares among the wheat and went his way. He that sowed the good seed (the humble fishermen) is the Son of man: he that sowed the tares (a proud church aristocracy) is the devil."—Matt. 13. Do you, sir, want stronger proof of the early corruption of Christianity? Is the word of Jesus not sufficient? Is his avowment not proof strong enough? He proclaims the corruption and the corrupter. He tells us there was a time "when men were asleep," and that Satan availed himself of



that opportunity to corrupt Christianity. But does he command the corruption to be uprooted as soon as discovered? No, no, that is not his policy: on the contrary, he commands that the corruption be suffered "to grow till the harvest." But then it shall be plucked up, he avers in words of great energy, saying, "Every plant, which my heavenly Father hath not planted, shall be rooted up."—Matt. 15.

A due reflection upon the words of the parable will convince all candid, impartial, and dispassionate men that this corruption has been effected, so to speak, in the very infancy of Christianity. Mark the words: "When the blade was sprung up, then appeared the tares also." But this corruption, which is the work of Satan, Christ expressly commands *not only* to be tolerated, but to "let it grow and prosper till the harvest," which is the time appointed of God for its final and total overthrow. If further evidence of the early corruption of Christianity were needed, the words of St. Paul must silence every doubt. He says, "The mystery of iniquity already worketh."—2 Thess. 2. Is it possible to find a clearer or a stronger expression for showing that early corruption of Christianity effected by Satan, while they were asleep?

But God has a peculiar way of punishing a selfish hierarchy, that seek in the Christian ministry their own aggrandisement, which few, if any, have thought of. He deludes them. He writes them down in the very "letter" of scripture. They read "the letter," and they are deluded. This is the exact fulfilment of the words of Paul. He says, "Because they received not the love of the truth, that they might be saved, for this cause God has sent them strong delusion that they might believe a lie."—2 Thess. 2. It is true also, that Paul warns them of the danger of the letter, saying, "The letter killeth; the spirit giveth life;" but to this day his warning has remained a dead letter; it lies even till now unheeded. Hence divine prophecy is fulfilled: "the tares grow till the harvest;" "the mystery of iniquity" flourishes till "the time of the end."—Dan. 12.

Satan's corruption has not only existed from a very early period of the Christian era; but "the delusion" is so nicely inserted in "the letter" of the gospel, that but few of the very acutest minds have been able to penetrate "this mystery." This delusion is God's punishment of those "who have not received the love of the truth." From the very fact of Satan's corruption being entangled in "the letter" of scripture, it has continued to be "a mystery" till the present day, and thus the design of God is fully attained. For the parable shows that his design was not to arrest "the growth of the tares, till the time he appointed for the harvest." Then sovereign pontiffs, prince-cardinals, lord-patriarchs, lord-primates, lord-archbishops, and lord-bishops, in a word, "every plant, which the heavenly Father hath not planted, shall be rooted up." Then that great Roman government which Satan organized so artfully at Rome will be totally overthrown; then "that beast, which was, and is not, and yet is, goeth into destruction."—Rev. 17.—(To be continued.)

#### LETTER FROM L. E. FASSETT.

DEAR BRO. HIMES:—Says the Psalmist, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." We find many comforting passages like the above, written by the pen of Inspiration, which have been given to cheer us in our pilgrimage, where the chastening rod, and pruning knife are so often applied to make us meet for an inheritance among the sanctified. Says the Saviour, "Every branch that beareth fruit he purgeth it, that it may bring forth more fruit." The purging process is oftentimes so severe, that we have fears of never being able to pass through it; it comes in a way and from a source so unexpected, that we can scarce reckon it among the "all things that work for good to those that love God." Yet he is faithful that hath promised. Deliverance will come, and come just in the right time. "It must need be that offences come: but wo to that man by whom the offence cometh." However severe the purifying process may be, let me be among the number afflicted, rather than used as a rod of affliction by the hand of Him who has said, "The wrath of man shall praise him: the remainder of wrath he will restrain," although individuals may be "led captive by Satan at his will." Satan has no power to will any farther than God will use the acts of those thus acted upon, to result in his glory: the remainder will be restrained. Then with what faith of assurance we can rest our case in the hands of the great Vine-dresser, knowing him to be "stronger than the strongest man armed." I think, Bro. Himes, you must have had it demonstrated by this time to your satisfaction, that God is for you, and that the cause you are trying to build up is the cause of God. Now if God be for you, "who can be against" you? No current of opposition, however strong, can overthrow the work of God—that will stand; and while you, my brother, maintain your integrity, having an eye single to the glory of God, be encouraged to press on; we that suffer affliction with you will try and do as did Aaron and Hur did, "stay up your hands." You shall have our prayers, that you may be preserved, and by his grace assisted to walk in the place God has assigned you, until the Sun of righteousness shall arise and crown you his. Your sister in tribulation, L. E. FASSETT.

#### LETTER FROM R. HUTCHINSON.

DEAR BRO. HIMES:—I am again home with my family. It is with emotions of gratitude that I advert to the mercies of the past winter. My stay in New York, was rendered exceedingly comfortable and pleasant. My old friends and some new ones, showed me much affection and kindness. I am especially indebted to Bro. Warner, and Bro. Ide, who entertained me most cordially during the entire of my fourteen weeks' stay in the city. The exhortation, "Use hospitably one to another without grudging," I believe was never better carried out. May they and their beloved families be richly rewarded in spiritual as well as temporal blessings.

I much enjoyed my public religious privileges while in the city—I mean the privilege of meeting with the Advent Church, and of listening to the instructive and useful preaching of Brn. Whiting, Turner, Jones, Litch, and others. I earnestly pray that the Hester-street Church, for whose prosperity I have the most ardent interest and desire, may be kept in love, and union, and faithfulness till the Lord shall come and save his waiting people. Should I again have to visit the "empire city," I hope to find them still worshipping with "one accord in one place." I hope and pray that the Conference in May, will be a great and lasting blessing to the cause in that region—that it may be a "union" Conference not in word, but in deed and in truth. The specific work of the Adventists is to proclaim to all within their reach, the good news of the kingdom at hand, and thus cheer the saint and arouse the sinner, if by any means they may save some. And this work needs and deserves the united effort of a united people.

The Advent cause in Waterloo is in a happy and prosperous condition. There has been considerable interest during the past winter, and I believe that much good has been done. May the Lord continue to pour out his Spirit here, that his people may be kept, and that many more may be enlightened and saved.

I would only add that the friends here have manifested much kindness to my family during my absence. Though I cannot do much in return in the way of public labor, yet it is to me a cheering consideration that the day of recompense is so near. Wishing you every support and blessing in your arduous labors and many trials, I remain yours in the good news. Waterloo, Shefford, April 21st, 1851.

#### LETTER FROM I. R. GATES.

DEAR BRO. HIMES:—Through unwearied pains and efforts, I have been enabled, by the blessing of God, to get the unanimous consent of the friends and brethren (with one or two exceptions) to have the Big Tent Meeting on the Cape in July next. The Tent will be raised on the 2d at South Truro, near the school house in the 8th District, and about one mile from Pammet Arbor, and about half a mile, from the new meeting house.

A committee of fifteen have been obtained, some of whom live in Truro, North Wellfleet, South Wellfleet, Eastham, Orleans, and Harwich, who will be ready as far as possible, to seat and take care of people during the meeting. I have also been to Provincetown and made an agreement with the steamboat company, to carry passengers from Boston to South Truro for seventy-five cents, or one dollar, according to the number that go. The steamboat starts from the Eastern steamboat wharf, Boston, at nine o'clock A. M., on Tuesdays, Thursdays, and Saturdays.

Brethren in Haverhill, Newburyport, Lawrence, Salem, Boston, who intend to take their tents, had better be at Boston on Tuesday, so as to go down with me, and raise their tents at the same time we do the Big Tent, so as to avoid confusion on the 4th, Friday. The meeting will commence on Tuesday evening, July 2d, and continue over the Sabbath.

Dear brother, I need not say that I am looking forward to this meeting with the greatest hope of success, and I do hope that all our dear brethren that attend, will come in the fullness of the blessing of the Gospel of Christ. This is to be my field of labor in time to come, as soon as the men get home from fishing. I have taken a circuit extending from Truro to Harwich. Quite a number are now examining the evidences of our hope; they have subscribed for the "Herald" and read it with interest, and profit.

The people on the Cape are generous and hospitable, and will do the best in their power to make all happy. South Truro, April 29th, 1851.

#### PILGRIM AND STRANGER.

This world is a wilderness. The fashions, maxims, habits, and customs of its teeming population, are at variance with all the cherished emotions of the child of God. He desires a better country—a heavenly land. The worldling has thousands of attractions around him in sensible objects; but the Christian pilgrim is a stranger to them all. To be sure, he has eyes to see, and ears to hear, and a heart to feel—but he sees in all the apparent symmetry of earth naught but disorder—he hears in all its utterances, confusion and discord, and his heart feels pain and anguish, because God his Saviour is everywhere dishonored. The longer the pilgrim has been on his journey, the more intense are his desires to catch a glimpse of the golden gates of the celestial city.—Unlike the pilgrims to the Holy Sepulchre, or the tomb of the false Prophet, who often return back to the land of their nativity—the Christian pilgrim never expects to go back, after having arrived in the "Land of Promise," to re-visit the graves of his ancestors. He confesses himself a stranger and a pilgrim on earth, and with inexpressible longings, pants for eternal life. Many a time would he have given up the hope of ever reaching the "undefiled inheritance," had he not as often been invigorated with the "exceeding great and precious promises." And that dear body of Jesus, on which by faith he feeds—that precious blood which slakes his thirst—the communion of saints—the fellowship of the Holy Spirit—a keeping of the commandments—a constant pressing towards the prize—a living faith, and wrestling prayer, one and all, unite in testifying to the grace of God which strengthens his soul to shout Victory! victory! even on the battle field of life, and the earnest of the conqueror's song in the city of his God. N. BROWN.

Kingston, (N. H.) April 25th, 1851.

Bro. I. C. WELLCOME writes from Hallowell (Me.), April 23, 1851:

DEAR BRO. BLISS:—Bro. Berick has just closed a course of lectures in Augusta. The interest was

good, and I trust the result will be seen in the day of the Lord. It is the first effort that has ever been made to any effect in that city. I trust, by what appeared at the meetings, that much prejudice is removed, and many minds enlisted to look into the subject of the Advent of our Lord. One man was reclaimed from a backslidden state, and others much awakened, who began to pray, and I think the work will not stop here.

Yours, looking for redemption.

#### Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11: 25, 26.

DIED, at Leeds (Eng.), on the 25th of March, 1851, Mrs. ANN BEDFORD, aged 40 years. She passed through very afflictive and trying circumstances during the last twelve or fourteen years of her life, having had an unkind and profligate husband, who neglected to provide for her and her family. For the last six or seven years she has undergone more than her nature could have borne, had it not been for the strong, cheering hope that the Lord would soon come, and deliver her from her calamity and distress; her spirit would otherwise have sunk beneath its load; but this hope sustained her from day to day, and from month to month. She was nevertheless willing to depart from the body and be present with Christ, which was far better than remaining in the flesh. She exercised much patience under her trials, and constantly cast herself upon the Lord. Hers was a life of hope and faith. She has left six children to mourn her loss. We expect to meet her on the resurrection morn, when, with the whole family of God's children, some of whom we have known in the flesh, but who for a while have dropt this earthly tabernacle, we shall be gathered from every quarter of the earth, and clothed in a re-aminated body, which will never decay, nor grow infirm, but will ever bloom in immortal freshness; and shall join the whole company of the redeemed, and the heavenly host, in ascribing praise, and honor, and power, and glory to Him who shall then have brought about all that the prophets saw in vision, and realize more than all our sanguine expectations. The deceased was the writer's aunt. C. A. THORP.

DIED, at Leeds (Eng.), on the 18th of March, 1851, after a short but painful illness of two days, MATTHEW HENRY, the beloved and only child of Henry and Hannah Hepworth, aged three and a half years. Bro. and sister Hepworth sorrow not as those without hope, but are looking forward to the time of re-union, when their son shall be rescued from the land of the enemy, and restored to them in the image of Him who hath redeemed us from death, and will shortly claim His ransomed ones, and in the full gushing affection and goodness of His heart grant them a full and complete deliverance, and invest them with the radiance of His own eternal glory. May the Lord give the parents grace to patiently submit to this bereavement. C. A. THORP.

It becomes my duty to announce the sudden death of the wife of Bro. DANIEL WIGGINS, who died at Meredith Neck, March 25th, 1851, aged 47 years, after an illness of six days, leaving a husband and four children to mourn her loss. Her disease was the lung complaint. Our sister, together with her companion, embraced the Saviour in 1835, and followed their Lord in baptism. In 1842 she embraced the doctrine of the coming of the Lord. She ever manifested an interest in reading the "Herald," and hearing of the prosperity of the cause, and took delight in entertaining the saints of God. Our brother has been bereft of a kind companion, and the children of an affectionate mother.

Also, in the same house, April 9th, the wife of Bro. CHASE WIGGINS fell asleep in Christ, aged 68 years. Her disease was palsy. She has left a companion and seven children to sorrow, but not as those who have no hope. Our sister professed faith in Christ near fifty years ago, and from that time adorned her profession by a prayerful life and a godly conversation. When she heard the glad tidings of the soon coming kingdom, she manifested a love for and a desire to be in preparation for it. When approaching the hour of her dissolution, being asked in relation to her hope, it was found to be firm. Thus, in the short space of fifteen days, two of our number, and two heads of families, have been deposited beneath the clouds, to wait the voice of the archangel, and the trump of God.

"Hope looks beyond the bounds of time,  
When what we now deplore  
Shall rise in full, immortal prime,  
And bloom to fade no more."

J. G. SMITH.

My wife, JOANNA H. STEVENS, died April 20th, 1851, aged 25. I mourn not as those who have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. She was first taken with a severe cold, which brought on a bad cough, terminating in consumption. Never did I see a person so calm and patient under so great suffering. She was perfectly sensible until the last. Her last words were, "Jesus is precious;" and in a few moments she fell asleep, to rest until the last trump sound, when I, if faithful, together with her, and all the Israel of God, will be caught up in the clouds, to meet the Lord in air: and so ever be with the Lord. G. W. STEVENS.

Batavia (Ill.), April 24th, 1851.

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Friends desirous of obtaining a suitable library, we shall be happy to furnish them with the above, if they will address us.

## THE CHILDREN'S PAPER.

This was started without a subscriber, and without any hope that it would be sustained by its subscription. But it was needed, and a sacrifice must be made for the lambs of the flock. We made it, and if we do not have in return the value in money, we have had the blessings of the children of our families and flocks. Hitherto we have published it once per month; but we want all the little children, and parents, and also Sabbath School teachers, to make special efforts to get us a thousand new subscribers, that we may be able to publish it twice per month. Let every one go to the work in good earnest. It must be done. We have borne the burden thus far without aid from others. We now ask the assistance of the benevolent, and the lovers of little children, in this work. Our means are now limited, or we would not ask it from others. We have borne a heavy burden, without murmuring; but now that we need assistance in this matter, those who are able to help we think will do so.

## QUESTION BOOKS.

We have had three question books prepared. One on the *Prophecy of Daniel*, for Bible classes. This is a valuable aid to students of prophecy, better even than a commentary. The second is on *Bible Subjects*: "The Existence of God," "The Attributes of God," "His Perfections," "The Work of Creation," "Man," "Of Christ," "His Attributes," "His Incarnation," "His Advent," "His Offices," "The Curse," "The Restitution," "Resurrection," "The Regeneration of the Earth," "The Inheritance," "The Heirs," "The Character of the Inheritors," "The Restored Kingdom," "The Nature of His Reign," "Pre-requisites for the Kingdom of God," "Ordinances of the Gospel," "The Judgment."

The third is the *Children's Question Book*, containing an illustration of the following subjects: The Sabbath. Children Taught about God. What is sin? About the Infant

Jesus. About Jesus at the Temple. About Jesus when He was Twelve Years Old. About Jesus' Ministry and Baptism. Who are the Blessed? About Christ's Transfiguration. The Lord's Prayer. Christ in the Garden. Jesus Taken by His Enemies. Jesus Crucified. Jesus' Burial. The Resurrection of Jesus. The Ascension of Christ. The Second Advent of Christ.

The last two of these question books have not been introduced to any extent. We have not sold enough as yet to pay half the cost. If our Sabbath Schools, superintendents, teachers, and the pastors of the churches, would take an interest in this matter, they might greatly benefit their Sabbath Schools, and help us meet our expenses in this department of our labor.

Another book for Children and young persons, is entitled *The Bible Class*, and was expressly prepared to give them a correct view of the *Advent faith*. The following are its contents: The Bible. The Kingdom. The Personal Advent of Christ. Signs of Christ's Coming Near. There is no book of equal importance to our children on the subject of the Advent; and yet it has had, thus far, a very limited circulation.

We have prepared twelve little tracts for small children, on the following subjects: Mary and the Babe. Young Samuel. Moses. Noah and the Ark. The Dove. Mary Loved her Father. The Celestial City. The Dream. The Lonely Widow. The Promised Land. Jesus' Burial. Jesus' Resurrection.

Other works, such as the *Two Hundred Stories for Children*, &c. &c., we keep for sale.

We are desirous now that all the friends of children and Sabbath schools should do what they can to aid in this work. There has been a great lack in this matter. Our children have been neglected, or given into the hands of those who have taught them sentiments which are subversive of our faith.

Come, parents, children, superintendents, teachers, and scholars, up, every one, and be at this work. Then, you will not only have the *Children's Herald* once in two weeks, but many other new and interesting works now needed. Up, then, all to the work.

## Anniversary Conferences.

BOSTON.—Wednesday, June 4, and continue several days, at Chardon-street Chapel.

These meetings will be improved for the comfort and encouragement of the saints among ourselves, and for the enlightening of others on the subjects of our faith and hope.

A number of lectures will be given, which we hope will be published for the benefit and enlargement of the cause.

A full attendance will be important. We hope that *Adventists* will be at their post. Let us unite heart to heart, shoulder to shoulder, and make one more effort both to save and advance the glorious cause of our coming Redeemer.

## Extraordinary Criminal Organization at the West.

A despatch dated Detroit, April 22d, says the Detroit *Tribune* of the 21st, contains the following extraordinary narrative. It is almost too strange to believe:

"We briefly announced on Saturday the arrest of a gang of men in Jackson county, who were organized for the most nefarious purposes that depravity could suggest. Our readers will remember that, for the last year or two, the Central Railroad Company have been constantly annoyed along their line, by persons whose sole occupation seemed to be placing obstructions on the road, and otherwise destroying the property of the Company. At one time, so systematic had their work of destruction become, that the railroad company were induced to employ a couple of shrewd persons, whose duty it should be to travel along the line, and detect the offenders; but so well organized were the band, that for eighteen months they eluded the most persevering inquiries.

"Some four weeks ago, however, one of the persons employed by the company, obtained an inkling of the organization, and by adroit management succeeded in worming himself into the confidence of the initiated; but before they would trust him to any considerable extent, it was required as a proof of his allegiance, that he should fire the depot at Niles, on a certain night, provided it was not previously done by an individual from this city, who was to be sent on for that purpose. The night came, and to ward off suspicion or betrayal, as well as to secure full confidence of the gang, the depot was fired—all necessary precautions, however, having been made to avert any serious damage to buildings.

"The news that the depot at Niles had been set on fire, but unfortunately discovered in time to prevent its destruction, at once gave to the new recruit the fullest confidence of the gang, and he was forthwith admitted to the most secret council of the leading desperadoes. Counterfeiting, horse stealing, incendiarism, burglary, robbery, and the smallest petty larceny, were the sworn objects of this monstrous organization. On Friday night, the time it had been agreed on to make the arrests in the interior, an extra train of cars was sent out from this city, with a large number of officers and assistants, engaged for the occasion; and such were the arrangements made and carried out, by leaving squads along the line, that at Leona, Michigan, Centre, and Jackson, thirty-three men were arrested, simultaneously, about day-break on Saturday morning, and brought in and lodged in jail on Saturday afternoon.

"Among the prisoners arrested are three justices of the peace, five men called doctors, one judge, and four constables—the latter belonging to the township of Leona—not an officer of which, from supervisor down to postmaster, but is said to be implicated."

The names of the persons arrested are all given. The Detroit *Tribune* adds:

"In this city, WASHINGTON GAY and ERASTUS SMITH were arrested on Saturday, and in the house of the former were found a variety of implements for burning buildings, and so constructed as to burn an hour, or three days, before setting fire to the building. By one of these machines, it has been discovered that the depot of this city was fired last fall, which resulted in the loss of one hundred thousand dollars worth of property.

"The arrests were made on writs from the United States Court, for stopping the mail, and for counterfeiting United States coin, and the prisoners will probably be detained until the next session of the District."

"*Philosophy of the Plan of Salvation*, a Book for the Times, by an American Citizen, with an Introductory Essay by Calvin E. Stowe, D. D. Boston: Gould & Lincoln, 59 Washington Street. 1851."

This is a 12mo. work of 240 pages, well written, of an evangelical character, and worthy of a place in the library of a Christian.

## To Correspondents.

M. MUNSON.—We do not believe in the annihilation of the globe by fire; but in its purification,—to make a fit residence for righteous persons. See 2 Peter 3d chapter.

## BUSINESS NOTES.

S. C. Hurlbert, B. Free—Have cancelled your accounts and will send.

J. Cummings, \$8 on account—All right, do the best you can.

R. Hutchinson—You did not send us J. Gilbert's name when you sent money from New York. We now credit him as you direct, \$1 to 508.

C. A. Thorp—The price of the *Children's Herald* sent to England is fixed at 2s, from the fact that we have to pay 25 cents per volume on all we send there, whereas if we only charged 25 cents for them, we would not receive anything for the papers.

E. K. Robinson—We have not received any money or orders to send you the *Herald*. We now send you.

J. H. Cowell—As you and A. Tyler are near neighbors, you will both be enabled to read one paper, our list being so large.

L. Coon, of Auburn, was put on the delinquent list through mistake of the Postmaster. All is now made right.

J. Sewell—There were 19 numbers due Mrs. Otis, which we have transferred to your credit to 578.

J. Litch—No money has been paid for J. Sandreth since June 1850, when he was credited \$1 to 482.

S. Benjamin—You owe \$2 24.

C. W. Sperry—The \$4 you say you paid Bro. Sherwin, was duly credited to your account. The books you ordered amount to \$6. The \$2 you speak of was not received—we, however, now balance your account in accordance with your impression of it.



# ADVENT



Luke 9: 28-30.

# HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VII.

BOSTON, SATURDAY, MAY 17, 1851.

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PROPRIETOR AND EDITOR.

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### THE BIBLE.

Lamp of our feet! whereby we trace  
Our path, when want to stray;  
Stream from the fount of heavenly grace!  
Brook by the traveller's way!

Bread of our souls! whereon we feed:  
True manna from on high!  
Our guide and chart, wherein we read  
Of realms beyond the sky!

Pillar of fire, through ages dark—  
Or radiant cloud by day!  
When waves would whelm our tossing bark,  
Our anchor and our stay!

Pole-star of life's tempestuous deep!  
Beacon, when doubts surround!  
Compass, by which our course we keep!  
Our deep-sea lead—to sound!

Riches in poverty! our aid—  
Our aid in every needful hour;  
Unshaken rock! the pilgrim's shade—  
The soldier's fortress-tower.

Our shield and buckler in the fight;  
Victory's triumphant palm;  
Comfort of grief—in weakness might;  
In sickness, Gilead's balm.

Childhood's preceptor—manhood's trust—  
Old age's firm ally—  
Our hope when we go down to dust,  
Of immortality!

Pure oracles of truth divine!  
Unlike each fabled dream,  
Given forth from Delphi's mystic shrine,  
Or groves of Academe!

Word of the ever-living God!  
Will of his glorious Son!  
Without Thee how could earth be trod,  
Or heaven itself be won?

### Pre-Millennialism,

In its Connexion with the Ministry and with Missions.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Continued from our last.)

But it may be replied, "though a man is not assured of converting the world, he is assured that he is helping forward that consummation; and is not this a motive to effort?" Undoubtedly it is. But then our system contains *this* motive as fully as the other. We hold that every soul saved, every grain of seed sown, every effort made, every plan set on foot, at home or abroad, hastening on the glory of the latter day. Thus wrote a zealous missionary, who finished a brief course of labor for Christ in India, a few years ago. He was a pre-millennialist, yet found no paralysis resulting from his views, when bearing the Gospel to the benighted Telooagoos: "We are all daily longing and praying for the speedy coming of our blessed Lord, to restore all things; and sometimes we are apt to wonder why he delays his coming. But it is not *He*, but *we*, who are the cause of the delay. He cannot come, as he said, until the Gospel has been preached in all nations for a witness; and he has ordered his faithful people to go and preach it. But we don't go, and the Gospel is not yet preached, and so his return is delayed. When I have been in a village, preaching the Gospel, I feel, now there is one more obstacle to Christ's return removed. This is the joy of a missionary. He who wishes to have the peculiar part assigned to him in hastening the return of the Lord, let him pray to be made a missionary."

Still, it is objected that the motive in each case is not just the same, inasmuch as the post-millennialist feels that he is doing a work which is really and truly a stepping-stone to the millennium; nay, a part of that very work which is to widen on and on till the whole earth is embraced in its circle. But surely this difference is but a slight one in so far as *motive* is concerned. No doubt, according to our system, the Advent of the Lord breaks in upon and terminates the present series of means and labors; but then it does so to commence a new series.

It does not render past labors abortive; nay, it recognizes them as thoroughly successful in all that they were designed to effect. But do our opponents believe in an unbroken continuity of effort, onward till the millennium dawn? They used to do so. But of late they have been staggered, and almost all now have come to the conclusion that the latter-day glory is to be introduced by overwhelming judgments. These judgments, then, thoroughly break the continuity of the series, and prevent the millennium from coming to pass by the gradual spread of truth, just as night passes easily and softly through twilight into the radiance of day. So that thus the two systems, at this point, so much resemble each other, that the assurance to the faithful laborers of hastening on the glory presents itself to all, very nearly under the same aspect, and in the same way.

(5.) *Will not the disappointment of unfounded expectations be a far greater discouragement than can result from the supposed depressing influence of our system?* We know that success is promised, even now; and he is no true minister of Christ who does not look and long for the fruit of his toils, and the answers to his prayers.—But there is a difference between legitimate and illegitimate expectations. To allow the former to weigh with us is right and needful, but to be led on by the others is not only to give way to a delusion, but it is to prepare for ourselves a disappointment which will utterly dishearten us. There is nothing more depressing than the non-fulfilment of over-sanguine hopes; nor is there anything more fitted to discredit our cause in the estimation of the world, which is but too ready to charge us with fanaticism.

If we set out with sober and scriptural expectations, knowing that we are but witnesses for God, sent forth to gather in the elect, and condemn the world, then nothing damps us.—Conscious of fulfilling God's purpose, and glorifying His Son, whatever be the result, we are borne aloft into a region where disappointment cannot come. We may be thwarted and overborne, but we are not cast down. We go from kingdom to kingdom, from city to city, from village to village, telling our tale and passing onward in haste, lest ere we have gone over these regions, the Son of Man be come. Sometimes we gather in a goodly number, sometimes but a handful, sometimes none; but we faint not, for we did not dazzle ourselves at setting out with prospects of success which were not to be realized. We went forth with the certainty that we should gather in the elect, and hence no depression has overtaken us by reason of failure. Failure! No. There has been no failure. Others may fail, we cannot. We have borne our testimony; we have fulfilled our office; we have prepared the way for the arrival of the King; we have glorified the Father upon earth, and finished the work He gave us to do. In such circumstances failure and disappointment are impossible.

Yet we do not slight success, as if it were a thing of little moment. A soul saved from death is no trifle. That which awakens joy in heaven can be no trivial event on earth, especially to the man through whom that soul has been saved. And we reckon the salvation of "the few that are saved," a motive sufficiently commanding to stir up all our energies, wondering that our opponents should seem so to slight the few as to maintain that nothing but the ingathering of many can be an incentive sufficient to prevent their efforts being paralyzed. Yet still, inconceivably momentous as such results, even upon the smallest scale, must ever be, and unutterably profound as must be the interest with which a minister of Christ must look around upon the world's dying multitudes; still let us keep to what is written; let us indulge no extravagant expectations, lest the issue be but disappointment and shame.

In saying this, we do not speak as controversialists, bent on upholding a system. We are only giving utterance to the feelings of many, who have been taught by experience the solemn but salutary lesson. Thus writes Dr. Duff:—"There are numbers at home who indulge in

extravagant expectations of *great immediate success*. Their imaginations are ever haunted with images of the thousands that were converted under the Pentecostal effusion, and they are apt to be dissatisfied if they do not constantly hear of whole cities and districts turning their idols to the moles and to the bats, of hundreds and thousands being baptized, and of new churches springing up with the rapidity of Apostolic times." And again: "I earnestly deprecate all over-sanguine expectations of immediate great results. Ought we not on this head to take warning from the lessons of a past experience? that we may not be plentifully sowing the word of confounded expectations, only afterwards plentifully to reap the whirlwind of disappointment. I crave for patience; I crave for time." Many a missionary has given the same testimony, and deplored the evil results arising from unscriptural and over-sanguine hope. In cherishing expectations not founded upon the Word of God, and not in accordance with His purpose, we cannot be fully in sympathy with the mind of God, and we cannot look for the same amount of strength and of blessing as if we were. In laboring for God our first duty is to see that our plans and hopes are in entire accordance with the mind of God. If they are not, then we are going on a warfare at our own charges, and will most assuredly be doomed to sink, either into the coldness of heartless apathy, or the bitterness of broken-hearted despair.

Having discussed these points at some length, we now proceed more briefly to inquire, how it can be said that our system hinders us or holds out an inducement to relax our efforts. What we have already stated will in some measure help to detect the fallacy of many of the arguments that are in circulation upon this subject. What remains may be shortly brought together under the following queries:—

1. *Does our system hinder our preaching?* No; it leaves us the same liberty to proclaim in all its gladness the everlasting Gospel.—It does not cancel our commission nor alter our message, nor fetter our invitation, nor take the sharpness from our warnings, nor make the souls of dying men less precious or less immortal. It does not make the cross less peace-giving, nor the blood less cleansing, nor the grace of the crucified One less free and suitable. "Be ye reconciled to God," is still the burden of our embassy. The infinite love of God opening for sinners the well-spring of life,—salvation to the uttermost through the simple believing of the record which God has given of his Son,—the glory of the endless kingdom on the one hand, and the shame and torment of the outer darkness on the other,—these are still the tidings which we sound aloud to an unlistening world,—a world that is resolved to sin on and revel on, braving its coming doom of wrath and woe.

Nay, not only is our preaching not hindered, it is mightily helped by our system. "Fear God, and give glory to Him, for the hour of his judgment is come;" this is our message, and this is our argument! Is not this a more urgent appeal than "Fear God, and give glory to Him, for the time is at hand when all the world is to be converted?" And there are many such. Few are saved, many lost! What an argument! Oh, enter in at the strait gate!—The time is short, the end of all things is at hand, the Judge standeth at the door, the coming of the Lord draweth nigh! You have no time to lose. It is now the golden sceptre that is held out, it will soon be the iron rod! It is now the throne of grace you are called to, it will soon be the throne of judgment! Do not lull yourself asleep by the fond delusion that the millennium is coming on, and you are sure to be converted *then*, so that you may indulge yourself for a little now. The millennium is hastening on; but before it comes the Judge.—But a few years,—it may be less,—and the trumpet shall sound, and the heavens shall rend, and the earth shall shake, and its kingdoms shall totter, and its mirth shall turn into mourning, and its might shall vanish, and all its goodliness shall wither! Unsheltered sinner! where are your refuges of lies, where is your "conven-

ient season," where your opportunities of salvation? Even had you the assurance of a long life, you have no security against the coming of the Lord; and is not that enough to rouse you? You cannot afford to lose your brief season of hope, to fling away Sabbaths, to trifle with sermons, to waste the accepted time. Now, without another hour's delay, throw yourself within the walls of the city of refuge, lest the avenger of blood overtake you and you perish! Kiss the Son, lest he be angry, and ye perish from the way.

2. *Does it hinder our laboring?* No; its tendencies are all in a direction of help, not hindrance, of stimulus, not of paralysis. It leaves the same field to cultivate, the same objects to labor for, and the same glorious crown for our reward hereafter. By bringing forward so prominently the PERSON of Christ, (not merely certain abstractions regarding him), it calls up those varied motives which connect themselves with Himself. It fans, but does not chill that love which must ever be the mainspring of our activities. It does not forbid, but prompts the question, "Lovest thou me?" nor does it interfere, save in the way of urgency with the command, "Feed my sheep, feed my lambs." It does indeed speak of darkness and tempest; it points to increasing wickedness and hardship, and danger and warfare. But what are these to a soul that remembers at what a price it has been bought, and what it owes to Him that bought it? Suffering, weariness, opposition, cannot blunt the fiery edge of love. And till love be quenched, labor for the loved one will know no abatement.—(To be continued.)

### Biblical Criticism and Interpretation.

The Scriptures of the Old and New Testament being the word of God, every Christian should endeavor to become as fully acquainted with them as possible. We are not justified in remaining satisfied with an imperfect knowledge, where a more perfect knowledge of them is attainable. Such a conduct would argue a criminal indifference both to our own interests, and to the honor of that Divine Being, who has favored us with these communications of his will.

If private Christians should endeavor to acquire as full and extensive a knowledge of the Holy Scriptures as circumstances permit, how much more should Christian ministers! "The lips should keep knowledge, and they should seek the law at his mouth." Without arrogating to the ministers of divine truth more than the scriptures warrant, we may venture to say that he whose office it is to expound the scriptures, and to enforce them on the regards of his fellow-men, should himself be well instructed in the oracles of God. An ordinary share of acquaintance with the scriptures will not do for him. He must be thoroughly versed in them. To be an able minister of the New Testament, and a scribe well instructed in the kingdom of heaven, he must open the stores of biblical criticism and interpretation, and enrich his mind with their precious spoils.

But what do we mean by biblical criticism and interpretation? We mean that which every thoughtful reader of the word of God practices in a greater or less degree. Every reflective person who reads the scriptures, is to some extent a biblical critic; and if he endeavors to explain its contents to others, he is a biblical interpreter. If, in his reflections and remarks at any time, he shall touch upon the authenticity of the scriptures, and their uncorrupted preservation, from the time of Moses and the apostles to the present day; if he should allude to the style of the Old Testament writers, with a view to illustrate a certain passage in either; or if he shall refer to the customs and manners of the east with the same intent; if he shall in any instance appeal from our version to the original in favor of an improved reading of the text, or avail himself of the marginal references,—he is, so far at least, a biblical critic and interpreter.



Biblical criticism and interpretation, then, is not an artificial and forced production; but, like every other true science, is founded in the nature of things, and serves important ends. The question, then, is not one of principle, but of degree. It is not whether we shall judge respecting the authenticity or divine inspiration of this or that portion of the holy scriptures, or of the precise meaning of this or that passage, and interpret it accordingly, either with the pen or with the living voice. But the question is whether we shall do this more or less perfectly;—whether we shall take a wider or a narrower range of illustration and proofs;—whether we shall bring fewer or more ample materials to the elucidation of the scriptures. This is the question, and to state it, is to decide in favor of cultivating, as far as other duties will permit, an acquaintance with every source of information which will aid us in understanding and interpreting the lively oracles of God.

We have observed that biblical criticism arises of the nature of things. The foundation ultimately rests on the simple fact that it has pleased God to convey to us the knowledge of himself by means of written language; and if he has been pleased to address us through the medium of human language, then does he mean us to understand him in the sense which such language ordinarily conveys, and to construe his words by the ordinary rules of human language, with due regard to the time, and place, and the other circumstances under which they were spoken.

Again, it has pleased God, in revealing to us his holy will, to make use of certain external signs and symbols; and we have to inquire what were the precise ideas that such signs and symbols conveyed to the minds of those among whom they were instituted, and by whom they were practised as religious rites and ceremonies. We institute this inquiry with regard to the sacrifices of the Old Testament, and we derive an irrefragable argument therefrom in favor of the vicarious and atoning nature of the death of Christ.

Another foundation fact of biblical criticism is, that God has been pleased to illustrate and enforce his will by frequent pointed allusions to the customs and manners of the people to whom the revelation was made, and that we must become acquainted with their manners and customs in order to understand them. For instance, what sense does the language of the Psalmist convey to the reader who is totally destitute of a critical knowledge of the scriptures, when he says, "I am become like a bottle in the smoke?"—Psa. 119:83. With us bottles are made of glass or earthenware, upon which neither smoke nor the heat accompanying it, has any effect. To us, then, interpreting the passage according to the usages that are amongst us, it conveys just no meaning at all. But when we remember that in Palestine and the East, bottles intended to hold fluids were made of the skins of animals, then the effect of smoke and the accompanying heat upon such leathern bottles, becomes an apt illustration of the effect of spiritual grief on the Psalmist. "Mine eyes fail for thy word, saying, When wilt thou comfort me? for I am become like a bottle in the smoke." The same usage, prevalent in the East to this day, explains the meaning of our Saviour in Matt. 9: 17: "Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out; but they put new wine into new bottles, and both are preserved." Whether the bottles are new or old in which the new wine is put, is of little moment if they are made of glass or earthenware; but it is of great consequence if they are made of leather, which is soon corroded by time: and the illustration shows how improper it is, among other things, to attempt to put New Testament doctrine and spirit into Old Testament forms, and to attempt to bring together things that are so uncongenial.

### The Trial of Antichrist.

(Continued from our last)

*The Proceedings at a Special Commission, held at the Sessions House of Truth; in order to the Trial of Antichrist, for High Treason against His Most Sacred Majesty, King of Heaven and Earth.*

*Emperor Constantine, sworn.*

Q.—In what year did you succeed to the imperial throne?

A.—In the year of our Lord 741. I am the son of Leo, who resigned his sceptre to me.

Q.—Are you acquainted with the conduct manifested by the prisoner at the bar to your father, and did he presume to treat you in the same manner?

A.—I recollect his base conduct to my father. He was excommunicated; all his subjects in Italy were absolved from the obligations of the oath of allegiance which they had taken, and prohibited from paying tribute to, or showing him any marks of submission and obedience.—I followed my father's steps, and in a council

assembled at Constantinople, in the year 754, condemned both the worship and use of images. I met with the same treatment from the prisoner as my father did, while I endeavored to the utmost of my power, to extirpate idolatry from my dominions.

Q.—Did the prisoner excommunicate you by the same name he did your father?

A.—His ecclesiastical interdict was sent forth, first by the name of Gregory II., and afterwards Gregory III.

*Emperor Leo IV., sworn.*

Q.—Look at the prisoner at the bar. Do you know him, and by what name do you know him?

A.—I do know him. He lived at Rome, and was known by the name of Pope Adrian.

Q.—In what year was you declared emperor?

A.—In the year 755.

Q.—Did you continue long on the imperial throne?

A.—No. Only about five years. Three emperors who had preceded me had zealously opposed image worship, and I followed their example. But a cup of poison, administered by the impious counsel of my perfidious and profligate wife, Irene, rendered me incapable of performing the functions of royalty. The prisoner and my wife perceiving me disqualified to govern the empire, as I was considered dead, they entered into an alliance, to abrogate all the imperial laws against idolatry. They summoned a council at Nice in Bithynia, restored the worship of images, and denounced severe punishments against such as maintained that God was the only object of religious worship. The other enormities of the flagitious Irene, and her deserved fate, I need not state to the court.

*Childeric, King of France, sworn.*

Q.—Did not the prisoner at the bar, under pretext that he was Christ's Vicar, depose you, and place another person on your throne?

A.—He did. In the year 751, when he called himself Pope Zachary I., Vicar of Christ, &c., &c.

Q.—Will you relate to the court some of the leading particulars of that transaction?

A.—In the year I before noticed, one Pepin, who was mayor, aspired to the throne, and, in an assembly by him collected, proposed the design of dethroning his sovereign. It was then agreed, that the Roman Pontiff should be first consulted, and accordingly an ambassador was sent by Pepin to Rome, with the following question: "Whether the divine law did not permit a valiant and warlike people, to dethrone a pusillanimous and indolent monarch, who was incapable of discharging any of the functions of royalty, and to substitute in his place, one more worthy to rule, and who had already rendered most important services to the state?" The prisoner then decreed Pepin to be King of France, and as soon as the decision of the Pope was published in France, I was stripped of royalty, Pepin ascended the throne, and was anointed by his Legate at Soissons. Soon after this the prisoner assumed the title of Pope Stephen II., when he came into France to solicit assistance to fight against the Lombards. He then dissolved the obligation of the oath of allegiance, that Pepin had sworn to me, and which he had violated by his usurpation. And to render his crown pretendedly sacred, he anointed him a second time, with his wife and two sons. Pepin, in return, fought for the prisoner with a numerous army against the Lombards, and in the year following established him as a temporal prince.

Q.—Do you recollect in what year the prisoner came into France and anointed Pepin?

A.—In the year 754.

Q.—Then, he never was properly established as a temporal prince till the year of our Lord 755. And he obtained both his spiritual and temporal authority, it appears, by usurpers like himself?

A.—He never was owned as a temporal prince till the year 755, and after that, he carried two swords, to signify both his terrestrial and celestial power, which he had blended together.

*Henry IV. Emperor, sworn.*

Q.—Have you any knowledge of the prisoner at the bar?

A.—I have reason to know him, and so have many thousands. When I knew him he was called Pope Gregory VII.

Q.—What authority did he arrogate over you, as Christ's Vicegerent on earth?

A.—He claimed the power of appointing all persons to ecclesiastical dignities, while my subjects were to support them within my empire, at a very heavy expense. From a prevailing custom, Emperors and Kings had long considered themselves empowered to act independently in this case, and appoint whom they thought proper. I refused to give up my right as Emperor, and he persisted in the most insolent manner to demand my submission. Had the German princes seconded my claim, it is more than probable, he would have been compelled to desist from his demands. But, as nearly all Germany were then his devoted

slaves, and civil discord divided the empire, the imperious Pontiff ordered me to repair to Rome immediately, and clear myself of various crimes laid to my charge.

I absolutely refused to obey his summons, but assembled a Council of German Bishops at Worms. Before this Council the prisoner was charged justly, with several flagitious practices, deposed from his Pontificate, of which he was declared unworthy. He no sooner received information of what was done at Worms, but with all the violence possible, he thundered out his anathemas on my head, to exclude me from the throne, and absolve all my subjects from their oath of allegiance to me, as their lawful sovereign. This he did in the name of the Vicar of Christ and Prince over all Nations, and no terms are sufficient to express the complicated scenes of misery that arose through the war which then took place, between the civil and ecclesiastical powers.

The Suabian chiefs, with Duke Rodolph at their head, then revolted from me; and the Saxon princes followed their example. These united powers were requested by the prisoner to elect a new Emperor; and accordingly they met at Tribur, in the year 1076, to take counsel together. The result of this meeting was, the case being referred to the prisoner, he was to be invited to a Congress at Augsburg. To various rigorous conditions imposed on me, they added, that I must forfeit the kingdom, if, within the space of a year I was not restored to the bosom of the Church, and delivered from the anathema that lay on my head.

When things came to this extremity, and grew worse and worse every day, I was advised to go into Italy and implore in person, the clemency of the Roman Pontiff. I yielded to the ignominious counsel, passed the Alps amidst the rigor of a severe winter, and arrived in the month of February, 1077. Immediately I repaired to the fortress of Canusium, where the prisoner, as the pretended sanctimonious Vicar of Christ, at that time resided, with a young woman named Matilda, Countess of Tuscany, and the most powerful patroness of his church. At the entrance of this fortress I stood three days in the open air, without the least regard paid by the prisoner to my situation. My feet were bare, my head uncovered, and my only raiment was a wretched piece of coarse woollen cloth, which was thrown over my body to cover my nakedness.

On the fourth day I was admitted into the presence of the lordly Pontiff, who with much difficulty granted me absolution, but he refused to restore me to the throne till the Congress met. After this, my eyes being enlightened to discover much of his wickedness, I opposed him with force of arms to the utmost of my power. I, therefore, was by him excommunicated a second time, and Rodolph was declared lawful Emperor. My arms, however, were yet victorious; I slew Rodolph in battle, and took the Pope prisoner. But being betrayed by my own son, I was compelled to resign my crown.

*Basilaus II., King of Poland, sworn.*

Q.—Do you recollect the prisoner at the bar?

A.—I do very well.

Q.—What name do you know him by?

A.—By the name of Pope Gregory VII.

Q.—Did he ever presume to usurp authority over you in Poland?

A.—He did. I was legally elected to the throne by the nobles of Poland, and as regularly crowned. But some time after, through the death of one of his bishops, the prisoner not only excommunicated me with all the circumstances of infamy that he could invent, but also hurled me from the throne, dissolved the oath of allegiance which my subjects had taken, and by an express and imperious edict, prohibited the nobles and clergy of Poland from electing a new king without his consent.

*Leopold, Duke of Austria, sworn.*

Q.—Did not the prisoner at the bar excommunicate and anathematize you, claiming that authority as Christ's Vicegerent on earth?

A.—He did; he assumed the same power over me as over all princes, arrogating to himself this authority as the Vicar of Christ.

Q.—What name did he go by when you knew him?

A.—By the name of Pope Celestine III.; he went by that name, almost to the close of the twelfth century.

*Henry VI., Emperor, sworn.*

Q.—Was you not excommunicated and condemned by the prisoner, at the same time with Leopold, Duke of Austria?

A.—I was. The prisoner at the bar had sent Richard I., King of England, to fight for him in the Holy Land. But on his returning home, Leopold and I seized and made him prisoner.—The consequence was, we were both excommunicated together.

Q.—Did he do it in the name of the Vicar of Christ?

A.—He did.

*Alphonso X., King of Galicia and Leon, sworn.*

Q.—Did not the prisoner at the bar excom-

municate and anathematize you, by the name of Pope Celestine III.?

A.—He did; it was on account of a marriage, into which I had entered.

*John, King of England, sworn.*

Q.—Of what religion are you?

A.—I have long professed the Roman Catholic religion, though I have differed much from the prisoner on account of his base conduct towards me.

Q.—Will you relate to the court what you know of the prisoner's assumed authority over you, as the Vicar of Christ, &c.?

A.—When I knew the prisoner, he went by the name of Pope Innocent III. At that time he ordered the monks of Canterbury to choose one Stephen Langton, a Cardinal, to be Archbishop, after a regular election had been made by the Convent and confirmed by me. I objected to his being received, and wrote to the prisoner, informing him of its consequences, in case he persisted in his demand. He then sent orders to some of his bishops to lay the kingdom under an interdict, unless I received Langton. Such was my ignorance of real religion and the deluded state of Europe, that I was unwilling to break off entirely my connexion with him. I therefore agreed to confirm the election made at Rome, but not making such concession as the prisoner demanded, the interdict was proclaimed, all the places of worship shut up for three years, and the dead buried in the highways, without the ordinary interment.

This not producing the desired effect, he denounced a sentence of excommunication against me in the year 1208. This was followed about three years after, by another Bull, absolving all my subjects from their oath of allegiance, and ordering all persons to avoid me on pain of the same displeasure. But in the year 1212, he assembled a Council of his Cardinals and Prelates, deposed me, and declared the throne of England vacant. He then wrote the king of France to undertake the conquest of Britain, and unite it to his for ever. At the same time he sent out another Bull, exhorting all Christian princes to second the expedition, promising all who did, the same indulgence he had granted for fighting against the Infidels.

The French monarch obeyed the prisoner, and collected a large army for the invasion, while I did all I could to repel it. But when at Dover I met his artful Legate, he so terrified me by the report he gave me of the strength of the French army, and the disaffection of my own, that I agreed to a shameful submission, and resigned my crown to the Legate. I then took an oath of obedience, and delivered up my kingdom to the Papal jurisdiction. I was also obliged to promise for myself and heirs, to pay an annual sum of seven hundred marks for England, and three hundred for Ireland, and that in case any of my successors should refuse to own the Pope's supremacy over England, or should object to pay the submission then required, they should forfeit their right to the British Crown. In doing homage to the Pope, before his representative, the Legate, I presented a large sum of money, which he trampled with all the arrogance possible, under his feet, as a mark of my dependence; but not satisfied with this, he retained my crown and sceptre five days, and then gave them to me, as a special gift from the prisoner, then called his Holiness the Pope of Rome.

*Cross-examined by Mr. Jesuit.*

Q.—Did you not publicly declare when you signed the conditions on which you received the crown, that you had neither been compelled to this measure by fear nor by force, but that it was your own voluntary act, done by the advice of the Barons of the Kingdom?

A.—I acknowledge, I did sign such a declaration, but my long resistance proves it was never my voluntary act. The Barons also despised me for what I did. But such was the confused state of things in England, that I was glad to sign anything.—(To be continued.)

### Making the Most of Time.

The excellent author of "Life in Earnest," gives four expedients by which we make the most of time. The first he mentions is economy, that is, collecting the scattered fragments of time: this he calls "gleaning up its golden dust—those raspings and parings of precious duration, those leavings of days and remnants of hours which so many sweep out of existence."

Perhaps few are aware, unless they are among those who thus redeemed time, of the extreme value of these smaller portions of our "life's short day." I have known some persons who have acquired a language in the intervals of time that others were wasting without a thought; and it is recorded of Dr. Burney, that he made himself master of both the French and Italian languages during the short journeys he was called to make when giving his instruction as a professor of music.

The second expedient mentioned by Hamil-



ton, is punctuality. Of the importance of this few persons are aware, and yet how many are satisfied to come short of the requirements?—To be a few minutes too late for any important appointment, or to fulfil some onerous duty, has often occasioned distress and sorrow, afterwards irremediable.

Method is the third expedient, and is one of the most important things for you to cultivate, if you hope for success in your studies, or in your path through life.

As I shall have occasion again to refer to these subjects in connection with their bearing upon your studies, I shall at present only mention the fourth requisite, which is promptitude as opposed to procrastination. This is a quality essentially belonging to an earnest person, and upon your cultivation of it will materially depend your decision of character. To act at once when our duty calls us forth, is sometimes difficult, but necessary; and it is not only in undertakings of magnitude that you are to exercise promptitude, it is important you should bring it to bear upon all parts of your daily life.

It is astonishing how difficulties vanish before the earnest character. King Alfred is a bright example of what may be accomplished under the most unfavorable circumstances: living in what are emphatically called the dark ages, his eagerness to avail himself of every opportunity for mental progression, led him to use all possible means to bring around him the learned and good. He sent persons into distant countries to find out and bring to him men distinguished for their classical attainments and other acquirements. The society of these men was his greatest delight: "By day and night," says Turner, "whenever he could create leisure to listen, they recited to him the books he commanded; he was never without one of them near him; and by his indefatigable application, though he could not himself understand the learned languages as yet, he obtained a general knowledge of all that looks contained." But the Saxon king's love for science is not the most pleasing feature in his character. There is every reason to believe, from the literary remains which have descended to us, that his powers of mind were truly devoted to the service of God. Let us take his first literary effort, written nearly one thousand years ago. It is a free translation from a learned author, and has been versified by one of our own poets.

"Oh thou, whose power o'er moving worlds presides,  
Whose voice created, and whose wisdom guides!  
On darkling man in pure effulgence shine,  
And cheer the clouded mind with light divine.  
'Tis thine alone to calm the pious breast,  
With silent confidence and holy rest.  
From thee, great God, we spring; to thee we tend,  
Path, motive, guide, original, and end."

In speaking of the Deity, he writes thus:—"He is the stem and the foundation of blessings. From him all good cometh, and every thing tendeth to him again. He governs them all. Thus he is the beginning and the support of all blessings. They come from the sun; some are brighter, some are less bright; so also the moon."—Nelson.

To what, I would ask you, may we trace the source of the elevation of mind thus displayed by Alfred? Undoubtedly to the intense earnestness which characterized his mind, enabling him to overcome difficulties, a tenth part of which would have discouraged an ordinary person. Can any circumstances under which you may now be placed be equally disadvantageous to those under which this noble minded man fought his way to knowledge and wisdom. Most assuredly not; for you live in an age when the means for mental progression are within the grasp of all. It is in too many cases the earnest desire, the decided will, to improve that which is wanting. Let it not be so with you.

Mrs. Fison.

### Christian Moderation.

To be sober, in ordinary language, is descriptive of that particular variety of the duty of temperance which is opposite to the undue use of intoxicating liquors. But the word used by the apostle has a much more extensive meaning. The sobriety or temperance of the apostle, is another word for *moderation*, and is descriptive of that state of mind, and affections, and behavior, in reference to "things seen and temporal," "the present world," by which a Christian should be distinguished.

The foundation of true Christian sobriety or moderation lies in a just estimate of the intrinsic and comparative value of "all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life"—all that the eye or the flesh desires—all of which living men are apt to be proud. The Christian does not consider the wealth, and the honor, and the pleasures of this world, as destitute of value; but he sees that the value is by no means what the deluded worshippers of Mammon suppose it to be. He sees that the possession of them cannot make him happy, nor the want of them make him miserable. They cannot obtain for him the pardon of his sin, they cannot pacify his con-

science, they cannot transform his character, they cannot give him life in death, they cannot secure him happiness for ever. They appear to him polluted with sin, replete with temptation, pregnant of danger.

With these views, he is moderate in his desires for them, moderate in his attachment to them while he enjoys them; moderate in his regrets for them when he is deprived of them. This is Christian sobriety. It is for those who have earthly relatives to be as if they had them not; for "those who weep to be as though they wept not; for those who rejoice to be as though they rejoiced not; for those who use this world, to use it as not abusing it, knowing that the fashion of this world passeth away."

The cultivation of this sobriety is of the utmost importance to the proper performance of the duties of Christian obedience. The supreme love of the world is inconsistent with Christian obedience altogether. "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other; ye cannot serve God and Mammon." And, as the supreme love of the world necessarily makes and keeps men "children of disobedience," so that undue love of the world prevents even those who are "the children of God, through faith in Christ Jesus," from being in so high a degree as they ought to be, "the children of obedience." What is it that makes obedience so often to be felt a tiresome task, but the undue love of the world? and how do the commandments of our Lord become to us not grievous, but by our victorious faith overcoming the world? It has been finely said, that "the same eye cannot both look up to heaven and down to earth at the same time." And the heart must be emptied of the love of the world, that it may be filled with the love of God, which is at once the seminal principle and the concentrated essence of all Christian obedience. Those who are quite engrossed with earth's business and pleasures cannot be "seeking a country—a better country, that is, an heavenly." They who, by their immoderate attachment to the earth, show they are at home, cannot be "strangers." The Captain of the Lord's host, our New Testament Gideon, will not own as his soldiers those who lie down to drink of the streams of earth's delight, but only those who in passing, drink of them with their hand, as of the brook in the way.

Brown's Expository Discourses.

### Morn's Offering.

As night stole away from a wild, flowery nook,  
And morning awaking, her dewy wings shook,  
A low silver sound  
Was heard all around;  
Each leaflet and cup  
In rapture sent up

Its devotion and love, on the wings of the morn,  
And their incense to God was triumphantly borne.

The Rose sent her blushes, all tearful with dew,  
The Pansy, sweet thoughts, ever changeful and new!

The Poppy its bloom,  
Sweet Brier its perfume,  
The Hawthorn sent showers  
Of white starry flowers,

And the Daisy, its modesty flinging o'er morn,  
It seem'd e'en her glittering charms to adorn.

The Bramble, the moral its pointed thorns teach;  
You must all feel their touch, ere its fruits you may reach.

And from a mossy bed,  
Just raising its head,  
The lone, the forsaken,  
Sweet Primrose awaking,

Sighed, "Bear on thy wings to the region of bliss,

The love of a heart that is slighted in this."

The Broom sent the grace which each motion betrays,

As the kiss of the wind every golden bough sways.

The Woodbine spread wide  
Its fond arms and cried—  
"Bear, bear on thy wing,  
To the heavenly King,

The rich aspirations—the fond clinging love  
Of a heart that would waft all its sweetness above."

The Harebell its meekness and purity threw,  
And its colors to blend with the heaven's own hue—

Forget-me-not flung  
Those offerings among  
Remembrances soft,  
To be borne up aloft

To that home in the skies, in whose heavenly bowers,

Morn pours out the incense of sweet wilding flowers.

And think you the Giver of life and of light,  
In the realms of the blessed, the pure and the bright,

Regards not the sweets

The balmy air greets,  
From garden and dell,  
Where gay flowers dwell,  
Yes, yes! to His throne is triumphantly borne  
The incense of flowers on the wings of the morn!

### The Dying Wife to her Husband.

The following most touching fragments of a letter from a dying wife to her husband was found by him, some months after her death, between the leaves of a religious volume, which she was very fond of perusing. The letter, which was literally dim with tear-marks, was written long before the husband was aware that the grasp of a fatal disease had fastened upon the lovely form of his wife, who died at the early age of nineteen:—

"When this shall reach your eye, dear G., some day when you are turning over the relics of the past, I shall have passed away forever, and the cold white stone will be keeping its lonely watch over the lips you have so often pressed, and the sod will be growing green that shall hide forever from your sight the dust of one who has so often nestled close to your warm heart. For many long and sleepless nights, when all beside my thoughts was at rest, I have wrestled with the consciousness of approaching death, until at last it has forced itself upon my mind; and although to you and others it might now seem but the nervous imaginations of a girl, yet, dear G., *it is so!* Many weary hours have I passed in the endeavor to reconcile myself to leaving you, whom I love so well, and this bright world of sunshine and beauty; and hard, indeed, is it to straggle on silently and alone with the sure conviction that I am about to leave all forever, and go down alone into the dark valley! 'But I know in whom I have trusted,' and leaning upon His arm, 'I fear no evil.' Don't blame me for keeping even all this from you. How could I subject you, of all others, to such sorrow as I feel at parting, when time will so soon make it apparent to you? I could have wished to live, if only to be at your side when your time shall come, and pillowing your head upon my breast, wipe the death damps from your brow, and usher your departing spirit into its Maker's presence, embalmed in woman's holiest prayer. But it is not to be so, and I submit. Yours is the privilege of watching, through long and dreary nights, for the spirit's final flight, and of transferring my sinking head from your breast to my Saviour's bosom! And you shall share my last thought; the last faint pressure of the hand, and the last feeble kiss shall be yours; and even when flesh and heart shall have failed me, my eye shall rest on yours until glazed by death; and our spirits shall hold one last fond communion, until gently fading from view—the last of earth—you shall mingle with the first bright glimpses of the unfading glory of that better world, where partings are unknown. Well do I know the spot, dear G., where you will lay me: often have we stood by the place, and as we watched the mellow sunset as it glanced in quivering flashes through the leaves, and burnished the grassy mounds around us with stripes of burnished gold, each, perhaps, has thought that some day one of us would come *alone*, and whichever it might be, *your* name would be on the stone. But we loved the spot; and I know you'll love it none the less when you see the same quiet sunlight linger and play among the grass that grows over your Mary's grave. I know you will go often alone there, when I am laid there, and my spirit will be with you then, and whisper among the waving branches, 'I am not lost, but gone before!'"

### Uses of Adversity

"We had a friend loved and lovely. He had genius and learning. He had all qualities, great and small, blending in a most attractive whole a character as much to be loved as admired, and truly gentle as it was great, and so combining opposite excellences that each was beautified by the other. Between him and her who survives him, a reciprocity of taste and sympathy, a living in each other, so that her thoughts seemed but the pictures of his—her mind but a glass that showed the very beauty that looked into or rather became itself that beauty. Dying in his dying, she did not all die. Her love, the heart's animation, lifted her up; her sense of loss was merged for awhile in her love and confidence of his good estate. In strong and trusting thoughts of him as a happy spirit, and of God as his and her portion, she rested, as in a cloud. A falling from this elevation was truly a coming to one's self from God—a leaving of heaven for earth. Let her tell the rest in words as beautiful as they are true to nature. 'My desolating loss I realize more and more. For many weeks his peaceful and triumphant departure left such an elevating influence on my mind, that I could only think of him as a pure and happy spirit. But now

my feelings have become more selfish, and I long for the period to arrive, when I may lie down by his side and be re-united in a nobler and more enduring union than *even that* which was ours here.'

"Thus does the mind, when it ceases to look upward, fall from its elevation. Thus is the low note of sadness heard running through all the music of life, when ourselves are the instruments we play upon. The sorrow that deepens not love, and runs not off with it, must ever flood the spirit and bear it down. Our best and sweetest life, that which we live in the good of others, is richly stocked with charities. The life which we live in ourselves, that which depends on our stores, is master only of chaff and smoke, when they are taken away, and destitute of that last relieving accommodation, a resigned spirit. That young man whom Jesus told to sell all his goods and give to the poor, and he should have treasure in heaven, should be truly enriched—"was sad at that saying." He understood not the riches of love, which never feels itself so wealthy, as when it has expended all in obedience to the commands it honors; never so well furnished against want and sorrow, as when best assured of the approbation of its object. In that we are creatures, we see how poor we must be, having nothing laid up in the Creator. Selfishness is poverty; it is the most utter destitution of a human being. It can bring nothing to his relief; it adds soreness to his sorrows; it sharpens his pains; it aggravates all the losses he is liable to endure, and when goaded to extremes, often turns destroyer and strikes its last blows on himself.—It gives us nothing to rest in or fly to, in trouble; it turns our affections on ourselves, self on self, as the sap of a tree descending out of season from its heavenward branches, and making not only its life useless, but its growth downward."

Rev. Herman Hooker.

### The Hope of a Papist.

In a report recently presented to the Board of the New York City Tract Society, a missionary stated that, when he had offered a tract to a woman, she said to him, "We need not these things. We are pious people. We pray three times a day upon our knees, with our faces turned towards Peter; and he has the keys of heaven. If you would like to see him, we will show him to you." The missionary said he wished to see him, and immediately his attention was directed to a large portrait of a man, with a yellow key hanging by a chain from his girdle. "This, sir," said the woman, "is my best friend; and if Peter will not admit me into heaven, my own name is Mary, and the Mother of God would plead for me with Peter, and then he will certainly let me in."—The manner in which she said this was such as afforded no reason to doubt that she really meant what she said. She was asked, "Have you a Bible?" "No," said she, "I do not need it. I have a prayer book that I had from the priest, and he said I did not need anything else." A Bible was offered her, but she declined receiving it, saying she would never read it. She was asked if she had ever heard of Jesus? "O yes," said she, "there is something about him in my prayer book." The missionary then spoke to her concerning Christ as both God and man, his birth, life, sufferings, death, resurrection, and ascension: to all of which she assented. But when he spoke of Christ as the only mediator, and read from the 10th chapter of John that Christ is the door, and they only are saved who enter the sheepfold through him, she begged him to leave the house, for that he made her afraid. Yet before he left she accepted a tract, and with much trembling, said she would try to read it. There are thousands of Papists living in the city of New York who are as ignorant and deluded as this woman. Does the Bible teach us that they have a "good hope through grace," or that they "believe a lie?" Their priests are unsparing in their efforts to keep them in darkness.—Then what ought we to do? If we have the spirit of Christ, can we refrain from making some effort to stop them in the road to ruin? Let us approach them with kindness, with holy yearning of soul, with zeal regulated by wisdom, and confiding in God for his blessing, endeavor to set before them the light of life. Who is doing this? Reader, are you? If not, why not?

N. Y. Recorder.

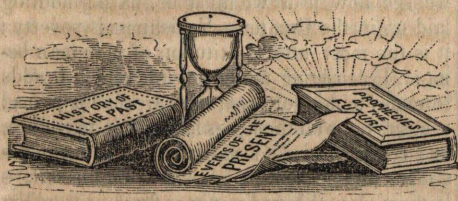
### Colors of the Earth.

Colors are spread over all nature with exquisite beauty and adaptation; the earth is clothed with a mantle of green, interspersed with the most brilliant hues, shrubs, trees, and flowers. In point of refrangibility, green holds the middle place between the two extremes of violet and red. Neither too dark nor too bright—on it the eye, when wearied with livelier or sombre colors, delights to repose. Were the earth's surface of a black color, it would be distressing to look upon as the eye and the mind are at present constituted. Or were white the pre-



vailing hue, our eyes would be dazzled with excessive brightness, and would turn away from all objects with pain and weariness. the color of the sky is deep blue, contrasting pleasantly with the soft green of the earth. The blueness of the sky may be caused by the particles of the air, and the minute globules of moisture constantly floating among them reflecting the blue rays; or it may result from the circumstance, that, of all the rays reflected from the earth into the atmosphere, the blue being most refracted, have the least momentum, and are consequently more liable to be reflected back to the eye. Nor is variety of hue wanting in the air. Clouds of almost all colors and varieties of tinge, frequently move before the delighted eye, like the splendid scenes of a vast theatre. The sparkling lustre of universal sunshine, the lurid glare of the thunder cloud, the crimson streaks of morning, and the rich and ever varying glories of sunset, successively solicit our admiration and delight. Yet the eye would tire, even on these, if of continual occurrence, and hence the prevailing hue which has been chosen is the pure azure of the unclouded atmosphere, or the sombre shade of the rain cloud.

Sacred Phil. of the Seasons.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MAY 17, 1851.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

### IS THE BIBLE FROM GOD?

In a stray copy of an English paper we find the following article, under the above head. It seems to be only one of a continued series of articles, by Rev. E. KENNEDY, of Leith, England. This portion of it is so much to our mind, that we copy it, much wishing that we had the remaining articles of the series. The following is a continuation of a former argument from prophecy, in support of the question at the head of this:—

"We have already explained the nature of the argument from prophecy, laid down several tests by which to try its validity, and exemplified its striking fulfilment in the case of Tyre. The same might be done in reference to multitudes of other places: in the meantime, however, we content ourselves with a brief sketch of

#### SOME OF THE PROPHECIES RELATING TO JERUSALEM.

"That a destruction, terribly appalling, was to come upon the sacred city, is most obvious from one or two very affecting, but very significant things related in the New Testament. We are told that, on one occasion, when Jesus stood on the side of the Mount of Olives, where he had a commanding sight of the whole city of Jerusalem, then in its glory, in view of the impending calamities, he wept bitterly over it, saying, 'O that thou hadst known, even thou, at least in this thy day, the things which belong to thy peace; but now they are hid from thine eyes.'—On another occasion, perhaps the most trying in the SAVIOUR'S eventful history, when passing along from the Prætorium to Calvary, and bearing the cross to which he himself was shortly afterwards to be unmercifully nailed, he was surrounded by a vast concourse of people, many of whom deeply sympathized with, and bitterly wept for him. In these circumstances, his eye having penetrated forward to the destruction that was coming upon the devoted city, he turned round and said, 'Daughters of Jerusalem, weep not for me, but for yourselves, and for your children; for, behold [destructive] days are coming.' These tears, and these words of the SAVIOUR, foreshadowed a catastrophe of no common occurrence; and that they were not feigned, the event will too plainly show.

"The veriest tyro in history knows that Jerusalem was destroyed by the Romans in or about the year 70 of the Christian era, i.e., thirty-eight years after the crucifixion of CHRIST. Though it was not actually destroyed till this year, it must not be forgotten that the way was preparing long before. The Jews, indeed, were never contented when under subjection to any nation, either Egyptians, Assyrians, Babylonians, or Romans; and the chief reason of this was the early views instilled into their minds regarding a theocracy. The Roman Emperor CALIGULA, on one occasion, wished his own statue to be placed in the Temple at Jerusalem. This the Jews fearlessly re-

sisted, conceiving it to be the greatest profanity.—And this measure, and the Jews' resistance of it, was one of the leading things that brought about an open breach between them and the Romans. About the year sixty-six of the Christian era, this breach was widened to a great extent by the unprincipled, the avaricious, and the cruel conduct of one FLORUS, who was at that time appointed by NERO to the Procuratorship of Judea. FLORUS, instead of endeavoring to fill up the breach, did everything in his power to widen it still more; and, finding that he himself was no match for the Jews, he called to his aid CESTIUS, who was at the time Prefect of Syria. The Jews repulsed both of these on several occasions; and the loss of life on the part of the Romans was very great. At last NERO, who was at that time Emperor of Rome, called VESPASIAN, who was then carrying on certain engagements in Germany and Briton, to go all the way to Palestine, and take the conduct of the war against the Jews. In due time he arrived, at the head of sixty thousand men. In a short time he had all the towns and country around brought to subjection, and was ready to attack Jerusalem itself, when intelligence arrived that NERO, despised, detested, and forsaken of all his subjects, had put an end to his own life. This determined VESPASIAN to proceed no farther until things should come to a settled state at Rome. In the first instance, GALBA was chosen Emperor; but, after a few months, he was cruelly murdered. Next, OTHO was elected; but in the course of a few months he shared the same fate. After this VITELLIUS was made Emperor; but, after a few months, he, too, fell like his predecessors.—Then VESPASIAN himself was chosen Emperor; and he had to leave Palestine for Rome, and left the prosecution of the war against the Jews and Jerusalem to his son TITUS. TITUS lost no time in setting about this; and he marched up to Jerusalem, at the time of the Passover, when vast multitudes, from all parts of the world, were gathered within its walls to attend the sacred festival. The destruction of the city speedily followed;—and it will be our object to point out some of the prophetic statements regarding it, and to place side by side with them their remarkable fulfilment. And here it is proper to observe, that we do not profess to confine our attention exclusively to the SAVIOUR'S predictions; neither do we profess to enumerate all the prophecies relating to Jerusalem; and neither would we be understood as saying, that none of those we may take notice of were not fulfilled in any of its former sieges;—all that we contend for is, that they were fulfilled in its ultimate overthrow by the Romans.

"1. It was predicted that the enemy would come from afar. See Deut. 28:49. This was stated about fifteen hundred years before the period we are speaking of. And to see how strikingly it was fulfilled, you have only to recollect that they were the Romans, whose imperial seat was far from Palestine, who were the overthrowing enemies; and that VESPASIAN had gone all the way from Briton and Germany to subdue the troublesome and haughty Jews.

"2. It was predicted that the enemy would be like the flying eagle. Deut. 28:49. The eagle was the standard the Romans carried always along with them in their warlike engagements.

"3. The enemy was to be of a strange tongue.—Deut. 28:49. The Hebrew was the language of the Jews, or, at this time, Hellenistic Greek. The Latin was the language of the Romans; and it was a language the Jews could not understand.

"4. The destruction of Jerusalem was to be preceded by wars and rumors of wars.—Matt. 24:6; Luke 21:20, 21. From the historical sketch given above, you see that Palestine abounded with wars and rumors of wars, before the actual overthrow of Jerusalem. And it appears from history that the Christians, who were at the time in the city, recollected their Master's predictions, and removed from thence to a place called Pella; so that not one of them perished with the Jews.

"5. It was foretold that Jerusalem would be surrounded, and its inhabitants completely enclosed.—Luke 19:43. Considering the situation of the city, this was most unlikely. And still we are told by JOSEPHUS, the historian, that TITUS built a mound around Jerusalem, so as completely to enclose its inhabitants, and thus compel them to surrender by famine, if not in any other way.

"6. This was to be done when her children were to be within her.—Luke 19:44. This mode of speaking was made use of in reference to Jerusalem when the Jews were gathered together there to observe their sacred festivals. We have seen that TITUS came up against it at the time of the Passover; and JOSEPHUS informs us that 1,100,000 human beings perished within its walls by famine, pestilence, and the sword.

"7. It was foretold that things would come to such a pitch, that the tender and delicate mother would be compelled to live upon her own offspring.—Deut. 28:56, 57. JOSEPHUS, with great feeling, informs us of such a case as this. "The eye of the tender and

delicate woman began to be evil of the fruit of her womb. There was one lady, called MIRIAM, who had taken refuge in the city at the beginning of the war. The factious Zealots, who lived now on the plunder of the helpless, had often visited her house, and carried off such provisions as she had been able to procure. Reduced to utter desperation, she entreated, or endeavored to provoke the mercy of death at their hands; but they refused it. In the madness of her despair and the agony of her famine, she took the child which clung to her bosom—slew him, and roasted the corpse. Having satiated her present hunger, she hid the remainder for future use. But the Zealots being attracted by the scent, rushed into her house, and threatened death unless she produced her store. She did produce it. She placed the remains of her child before them, and bade them eat and be satisfied. Even they were horrified at this. Seized with sudden dread, they departed, trembling, from the house, leaving the mother in possession of her horrid fare."

"8. It was foretold that Jerusalem would be levelled with the ground, and not one stone of the Temple left upon another.—Luke 19:44. The Temple was at that time the most gorgeous building in the world. TITUS, full of ambition, was anxious to preserve it as a trophy of the Roman power. One of his soldiers, however, threw a firebrand into one of its porches, which very speedily set it in flames.—The general exerted him to the utmost to get them to extinguish the fire; but in vain. Instead of that, another soldier threw a second firebrand into the inner court, and very speedily the whole building was reduced to ashes. Shortly afterward, TERENCE RUFUS, with a ploughshare tore up the very foundations of the Temple, so that a stranger would not know that any building had ever been there. Thus strikingly was the prophetic word fulfilled.

"Now, we ask, would any mere man, with his own unaided reason, sagacity, or foresight, ever be able to foreknow and foretell such things as these?—Never! In the name of reason—in the name of truth—could any one do so save the Omniscient God, or one instructed by him? To say so would be to deify man. That the documents containing these predictions were inspired, then, must be obvious to every honest inquirer after truth.

"The argument from these predictions, in connection with their fulfilment, in favor of the truth and divine origin of Christianity, has told powerfully in all ages. In the fourth century, the Emperor JULIAN, called the Apostate, felt its irresistible force. He saw no successful way of combating it save one—namely, to re-build the Temple. And, for the express purpose of frustrating these prophecies, this was engaged in. JULIAN afforded the Jews all necessary assistance to carry on the heaven-defying work. The workmen, however, had not proceeded far with this undertaking, when balls of fire issued forth from the foundation and subterranean vaults, and destroyed many of those engaged. Repeated attempts were made to carry on the work; but the same phenomenon occurred: until at last it was abandoned with despair. This fact we have on the testimony of the historian AMMIANUS MARCELLINUS, the admirer and contemporary of JULIAN.

"Whilst we have in the destruction of Jerusalem an incontrovertible proof of the inspiration of the Bible, let us learn from it also another lesson. Dr. JOHN PYE SMITH makes these instructive remarks:—"It deserves our observation, that the providence of God has illustrated his word by a striking and memorable interposition. Within a few years after the death of CHRIST, the offering of the daily sacrifice in the Temple of Jerusalem utterly ceased, and has never been restored. Indeed, the destruction of the Temple, and the irretrievable loss of the Levitical genealogies, have put it out of the power of man to offer a sacrifice according to the divine law. That law was provisional; 'a shadow of good things to come.' Its purpose has been fully answered; and by the finger of Omnipotence its expiration is recorded on the everlasting columns of historic truth."

### LIKE BEGETS LIKE.

Every family of man has its peculiar lineaments, which are transmitted from generation to generation. National peculiarities are so strongly marked, that emigrants to any land cannot deceive the intelligent eye respecting their origin. And their descendants, even through many generations, indicate their origin, by the strong national characteristics they have inherited from their ancestors.

The same principle holds true in the moral affinities of families. With here and there an exception, the miserly father transmits his miserly propensities to his son; and the benevolent has sons inheriting his benevolent desires. And so with the other propensities of the human heart. This is not only true in genealogical descent, but the rule holds good in the social affinities of the race. As among the feathered songsters of the woods and groves, those whose fathers are of the same hue, and which carol the same

songs, wing together in aerial gambols; so men, whose hearts beat high in unison, will delight in social converse with each other. They are drawn together by a natural affinity. The society of the great and good, is only coveted by those whose moral sensibilities render them suitable partakers of such enjoyment. The hells of the gamblers and debauchees, and the bar-room circle, number none whose tastes and habits do not fit them for such society. Minds similarly actuated are drawn together by the tendrils of sympathy which entwine themselves around each other's heart-strings. And hearts which do not beat in unison, are similarly repulsed. The noble, the whole-souled, the generous, those whose hearts are expanded with love towards God, and good will towards men, delight in the presence of spirits similarly actuated. The selfish, those who regard their own interests as the great end of their living, the sour and morose, the possessors of a coarse denunciatory spirit, love not to mingle with such angelic minds.

This principle of the affinity of likes, will account in a great measure for the division and separation of mankind into sects and parties: each man finds his own level, politically, morally, religiously. Oil and water will not mix; nor will good and evil. Benevolence cannot associate with selfishness, nor love with hate. It is for this cause that different parties and sects have certain habits of thought, and casts of mind, so that it is no difficult matter to judge from the shape of a man's head and the lineaments of his physiognomy, what people he would most delight to mingle with.

Men of given moral affinities not only draw around them men of like affinities, but they beget like thoughts and feelings in the hearts of those they associate with. One sour-minded, morose, selfish individual will corrupt a whole society. One man, whose pen is dipped in gall and wormwood, may corrupt a whole denomination: the abettors and sympathizers of such will go down, down, down, till it becomes almost impossible for them again to ascend to what now appears to them the giddy height from whence they have fallen.

On the other hand, the pure minded, the practically godly man, who deals not merely in words, which cost nothing, but whose deeds proclaim his thoughts; he begets like feelings among his associates. Thus some whole societies are very generous: others, very penurious. Some few individuals in each case have given the tone and bearing to the whole. Men do not gather grapes of thorns, or figs of thistles. Love will not beget hate, nor hate love. How important, then, it is, that those who would benefit their fellow pilgrims bound to the same goal, should cultivate within themselves such habits of thought and holy affection, as will exert around them an influence for good—that they should not feed that morbid denunciatory spirit of hate which is so easily excited, and so hard to be allayed.

### THE ARGUMENT FROM DESIGN.

An exchange paper contains the following forcible argument, from the adaptation of things to their uses, to prove the Creator must be the Great Designing Mind:—"To exhibit the whole of these wonderful contrivances would require a complete dissection of a human body. A volume might be written respecting the hand: another concerning the eye. Nothing can surpass the beauty of form, nicety of design, and perfection of execution in the eye. It is a world of wonders, and affords unequivocal evidence of being the workmanship of an Infinite Designer.—Mark its adaptation to the external world. By the simple admission of rays from the sun, an image is formed of an object on the retina of the eye, and by that means the object itself becomes known. Why an image should be formed at all, but more especially why by it an idea of the object should be conveyed to the mind, the philosophy of all past ages has been unable to explain; nor can it be accounted for except on the admission that an infinitely wise God was its maker. The heart is an instrument of remarkable parts and powers. Who can examine and not see unequivocal marks of design—if design, then a designer. It is the centre of vitality in the human system. By its perpetual dilations and contractions, the blood, conveying nutriment, is driven into every part of the human system. The will of man has little or no control over its motions. They continue from the commencement of life till the breath leaves the body.

What shall we say of the organs of speech? Why is man the only being of all that moves on earth, capable of conversation? What but a great Designer constituted the difference between him and other creatures? Everywhere in the human frame are the most undeniable marks of adaptation of parts to constitute a whole. Not a mistake has been committed in the plan, or in the execution. We see how man's body could not have begun to exist; it did not originate itself—chance did not give it a being—it is no modification of another order of agents; whence is it? The watch before me, I know must have been the product of some artificer. To doubt it, would be



violating the dictates of common sense. Shall I believe that the human frame, which is a million times more complicated than a watch, had no Artificer? I cannot; the laws of the mind will not admit it. I am compelled to conclude that it had a Maker and a Builder, and that he could have been none but an Infinite Being;—the knowledge and wisdom requisite are so great, that we can see no limits to them.—Every effect must have a cause adequate to produce it; the human body is an effect—hence there must be a cause; therefore God is the cause. To be the cause, he must exist—wherefore, there is a God.

As yet I have not dwelt upon man's intellectual endowments. These are more wonderful than the arrangements of the body. Intellect! Whence is it? Can it be from any other source than from God? Search for proof—it is not to be found. Intellect is an effect—every effect must have an adequate cause. No cause but an infinite God can be its cause. Nor can I account for my moral nature but by attributing it to the same source.

Man is but a single link in a chain of vast extent, of infinite extremes. From him, the most noble being on earth, is a regular series of gradations to the most simple of all animal existences. It is not, however, a series in which there is the least change.—The lower orders do not ascend, neither do the higher descend. They all remain as they were originally ranked. Thousands of years have produced no alterations.

Leaving the lowest species in the animal kingdom, we enter upon that of the vegetable. Here, too, are wide extremes. The cedar rears its head to where the lightnings are at home, and the thunder drives its car—that is in one extreme; in the other we see the rush bowing before every breeze, and the moss mantling the wall. Through all this range, perfect symmetry and system prevail. Nothing is out of place. If there be a plan, and one must be blind not to see it, then also there has been a planner, and a carrier out of the plan. Who can he have been? No finite being, certainly, for such an one could not have formed and executed such a plan as we know must have been laid out and executed. The eye cannot turn in any direction without perceiving the most decisive marks of intelligent design. The more minutely the works of nature are scrutinized, the more manifest do these marks appear. Visit the mountain oak, and ask why its roots strike so deep, and why its arms extend so wide.—It replies, the latter is to inhale the air and catch the dew, and the former is to defend me from the storms and winds that would otherwise upturn me. The elephant is adapted to the elime which he inhabits. The lion is found only in countries fitted to his nature. Every climate has its own peculiar species of animals, and each animal is furnished with means of support, pleasure, and self-defence. Not an instance can be found in which a creature has been brought into existence and left destitute in any of these respects. Each understands how to procure necessary food, and each is provided with means for self-defence. The elephant defies all enemies by his great strength; the deer seeks safety in flight; the asp infuses a deadly poison; the bee is armed with a sting; the Alpine Marmot appoints a sentinel to watch, while he is in search of food, or is taking pastime on his rocky eminence. In constructing their habitations, animals display a degree of ingenuity and sagacity, which can be accounted for only by admitting that they have been endowed by an intelligent Being, who adapted them to their respective conditions. Examine the houses of the beavers, the artificial hills of the African termites, and the hexagonal cells formed by the bee.

There are fixed laws running through the vegetable kingdom. A limb on one side of a tree, is balanced by a limb on the other side; and this arrangement is adapted to the law of gravity. The exact harmony which characterizes all things in the world of nature, proves that there was a presiding Power, that planned and perfected the whole."

#### THE INFLUENCE OF THE HOLY SPIRIT.

Different parties have taken opposite extremes on the question of the Spirit's agency. Some deny altogether His quickening, reviving power, as an agent in the salvation of men; denying that God is the author and finisher of our faith, that in him we live, and move, and have our being, and claiming that faith is entirely of ourselves, and not the gift of God. Others go to the opposite extreme, and claim the express and special guidance of the Spirit, in all that they do or say, or think, and place a reliance on such guidance far above, and often in opposition to the plain declarations of the written word. Many are driven to the one or other of these extremes, to avoid its opposite. We prefer the plain Scriptural middle ground which is happily expressed in the follow article from the *Pittsburgh Advocate*:

"From the days of LUTHER and the great Reformation, down to the present period, no doctrine has been more fully acknowledged as of the very essence of the true Protestant faith, in opposition to 'a religion without a Holy Spirit' (Romanism), than the necessity and reality of the converting influences of the Holy Spirit of God. This is the meaning of such passages as the following: 'Except a man be born of the Spirit—he cannot see the kingdom of God.' 'Washed, justified, sanctified, by the renewing of the Holy Ghost.' 'Created anew in CHRIST Jesus unto good works.' 'You hath he quickened (or made alive) who were dead in trespass-

es and sins.' 'Create in me a clean heart, O God, and renew a right spirit within me,' &c. These are but a specimen of the language employed by the Spirit of God to convey to the mind the true ideas of the nature of his Divine work on the soul, by which it 'puts on the new man renewed in knowledge after the image of Him that created him,' even 'the new man which after God is created in righteousness and true holiness.'

"It is also a truth vouched for by all ecclesiastical history, that just in proportion as any branch of the Church of CHRIST has held forth in her testimony prominently, as in the sacred Scripture, this 'mighty power of God,' by which sinners' eyes are opened'—just in proportion as the people of God have felt their entire dependence upon Him 'who giveth the increase,' even though a 'PAUL should plant and an Apollos water,' and earnestly implored his presence, has the work of God in the heart made progress, and true godliness prevailed and flourished in the world. And so, on the other hand, wherever and in the precise measure, other things being equal, that this peculiar work of the Holy Spirit has been slighted and neglected, has the Church retrograded into cold indifference, lifeless formality, worldly mindedness, neglect and contempt of ordinances, indifferentism, (falsely called liberality) in regard to essential doctrines, corrupt living, damnable heresy, Deism, Atheism. Nor should it be regarded in any other light, than as a just and righteous retribution, that those who treat with contempt the special and glorious work of this Spirit, should be thus abandoned to the lowest depths of error, in doctrine, and eventually in practice. And such in fact is the history of all those Protestant Churches which, as in Germany, have generally sunk, through various degrees of deviation from the truth, until they have reached the frozen confines of Socinianism and Rationalism. And it is lamentable to find even in this country the prevalence of the same system, which, as to all regenerating influences, is 'a religion without a Holy Spirit.'"

#### VISIT TO PHILADELPHIA, &c.—CONFERENCE AT NEW YORK.

On my way to Philadelphia, I called at Morrisville, Pa., and gave two lectures, April 28th and 29th. There was a large attendance, and a candid hearing was afforded. The church in this place is stable, and much devoted to the interests of the Advent cause. The brethren are walking in the order of the gospel, and no disorganizer can have any place among them. As might be expected, they have been prospered, and built up in all good things.—They have erected a fine chapel, for which they have mostly paid. Their prospects are good, and under the labors of Bro. FARRAR, will no doubt continue to prosper in the Lord.

April 30th and May 1st.—I spent these two days at Yardleyville, Pa. Here, also, a flourishing church has been raised within a short time, and a neat chapel erected. Owing to the stormy weather, the first meeting was small; but the second was fully attended. The interview was pleasant. I may say of this church as of that of M., it is not only an Advent, but a Christian Church, and means to walk in an orderly manner; and have nothing to do with disorderly walkers, who claim fellowship under pretence of "Christian liberty," that they may introduce every sort of doctrine to distract and destroy all spiritual health and usefulness. I had the pleasure of visiting many families in both of the above places, in company with Bro. LITCH and FARRAR (under whose judicious labors these churches were raised), and were much gratified with their hospitality, Christian courtesy, and piety.

At Yardleyville, I had a very interesting visit with the Episcopal clergyman and his family. He is a humble and pious pastor, as well as an able minister of CHRIST. He is a believer in the Advent doctrine as we hold it, without the Jew question, as held by Literalists; and fully sympathizes with us. His many kindnesses to the infant church of Adventists there will not be forgotten.

May 2d.—Went to Philadelphia. Attended a class meeting at the house of Bro. LITCH, one of the best meetings of the kind we ever enjoyed. I put up with Dr. WARDLE, my old home, as usual. He has been sadly afflicted again, being severely injured by the fall of a burning building, but is now better, and in the full enjoyment of health, and what is better, the love of God. His afflictions have worked for his good.

For the last four years in my visits to Philadelphia, I had preached in the halls occupied by Bro. LITCH's society; having previous to that lectured in the large hall of the *Chinese Museum*. But it was thought best this time, to try the old place again.—It was procured by Bro. L., and on a short and limited notice, we were convinced by the size of the audience that were in attendance, notwithstanding the storm, that by a proper effort in that city, the old *Museum* would be filled again, as in former time.—By God's blessing I shall visit that city again in good time for this object.

May 5.—Returned to New York, in company with Bro. LITCH, to attend the Conference, and put up with Bro. W. Ide. The regular Annual Conference of Adventists was held, as usual, in the hall in Hester-street, on the 6th, 7th, and 8th. Of this the readers of the *Herald* will have an account by the secretaries. It need only be said, that the disaffected elements that have annoyed us for years, having left us, we had one of the best meetings that we have enjoyed for the last seven years. The meeting was characterized by the spirit of prayer, deep devotion, and a desire to do each other good, as fellow Christians, and to save perishing sinners, for whom CHRIST laid down his life. And we have the happy assurance, that all who attended, returned with the satisfaction that they had been made better by the interview.

May 13th.—I write this on my sick bed. I have been prostrated the last three days, with a violent attack of the head-ache, and disease of the throat.—But by skilful treatment, and the very kind attentions of Bro. Ide and family, and other kind friends, by the blessing of God, I am fast recovering, and shall soon be in my element again,—the field of labor.

This has been a day of rest, truly to me. I have contemplated the mercy of God to me as a lost sinner, in the wide provisions he has made for my salvation, through the blood of his Divine Son. Oh how unworthy! and yet how free and full the offered grace! "Oh that in the day of his coming," I may be able to say, "I have fought my way through, and finished the work given me to do."

It has been a day of disappointment, too. I had intended to be in Hartford, Ct., to administer comfort to the tried flock in that city. I at first felt bad and unreconciled; but all was made right both in my feelings, and to the brethren in H., by Bro. JONES more than filling my place; so that as a prisoner confined to my room and bed, I feel it good to be disappointed and tried—God knows best what is good for us. "The bitter is sweet, the medicine is food," when He administers it.

I cannot conclude this scrawl, without referring to the complicated afflictions which have, in the providence of God, been brought upon me and my brethren, in the year last past. I think, beloved brethren and sisters, that these afflictions have already worked for my good, and I trust also for yours, and that they will turn out for the furtherance of the Advent gospel. Let us all humble ourselves more and more before God, and keep to our work. The blessed cause in which we are engaged, is now embalmed in our hearts, by many sorrows and sacrifices. We cannot turn from it in its gloom; we love it the more, and say with DAVID, in reference to Jerusalem: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." J. V. H.

#### The Gospel, Glad Tidings.

Do any doubt whether the Gospel is indeed glad tidings of great joy? Come with me to the garden of Eden. Look back to the hour which succeeded man's apostacy. See the golden chain which bound man to God, and God to man, sundered, apparently forever, and this wretched world, groaning under the weight of human guilt, and its Maker's curse, sinking down, far down, into a bottomless abyss of misery and despair. See that tremendous Being who is a consuming fire, encircling it on every side, and wrapping it, as it were, in an atmosphere of flame. Hear from his lips the tremendous sentence—Man has sinned, and man must die. See the king of terrors advancing with gigantic strides to execute the awful sentence, the grave expanding her marble jaws to receive whatever might fall before his wide-wasting scythe, and hell beneath, yawning dreadful, to engulf for ever its guilty, helpless, despairing victims.—Such was the situation of our ruined race after the apostacy. Endeavor, if you can, to realize its horrors. Endeavor to forget, for a moment, that you ever heard of CHRIST or his Gospel. View yourselves as immortal beings hastening to eternity, with the curse of God's broken law, like a flaming sword, pursuing you; death, with his dart dipped in mortal poison, awaiting you; a dark cloud, fraught with the lightnings of divine vengeance, rolling over your heads; your feet standing in slippery places, in darkness, and the bottomless pit beneath expecting your fall. Then, when not only all hope, but all possibility of escape, seemed taken away, suppose the flaming sword suddenly quenched; the sting of death extracted; the sun of righteousness bursting forth, and painting a rainbow on the before threatening cloud; a golden ladder let down from the opening gates of heaven, while a choir of angels, swiftly descending, exclaim—Behold, we bring you glad tidings of great joy, for unto you is born a SAVIOUR who is CHRIST the LORD. Would you, could you, while contemplating such a scene, and listening to the angelic message, doubt whether it communicated glad tidings? Would you not rather unite with

them in exclaiming—Glad tidings! Glad tidings! Glory to God in the highest, that there is peace on earth, and good will to men? Payson.

#### "On the Right Employment of Time."

"Let us do good as we have opportunity."—Gal. 6:10. "The night cometh when no man can work."—John 9:4.

"Time is precious, but we do not comprehend its value. We shall know it only when it will no longer be of any advantage to us. Our friends make demands upon it, as if it were nothing, and we bestow it in the same way. Often it is a burden to us. We know not what to do with it. A day may come, when a single quarter of an hour may appear of more worth to us than the riches of the whole world.—God, who is so free and liberal in his bounty to us in everything else, teaches us, by the wise economy of his providence, how careful we should be of the use of time; for he gives us but one instant, and withdraws that as he gives the second, while he retains the third in his own hands, leaving us in entire uncertainty whether it will ever be ours.

"Time is given us to prepare for eternity, and eternity will not be too long for our regret at the loss of time, if we have misspent it. Our lives as well as our heart belong to God; he has given them both for his service. We cannot always be doing a great work, but we can always be doing something that belongs to our condition. To be silent, to suffer, to pray when we cannot act, is acceptable to God. A disappointment, a contradiction, a harsh word received and endured as in his presence, is worth more than a long prayer; and we do not lose time if we bear its loss with gentleness and patience, provided the loss was inevitable, and was not caused by our own fault. Thus let us spend our days, redeeming the time, by quitting vain amusements, useless correspondences, those weak outpourings of the heart that are only modifications of self-love, and conversations that dissipate the mind and lead to no good. Thus we shall find time to serve God; and time is never well employed that is not devoted to him." Fenelon.

#### Our Daily Bread.

"What is this bread, O my God? It is not merely the support which thy providence supplies for the necessity of life; it is also the nourishment of truth which thou dispensest day by day, to the soul; it is the bread of eternal life, giving it vigor, and making it grow in faith. All that is within and all that is without us, is bestowed by thee for the advancement of our souls in a life of faith and self-renunciation. I have then only to receive this bread, and accept, in the spirit of self-sacrifice, whatever thou shalt ordain, of bitterness in my external circumstances, or within my heart. For whatever happens to me each day is my daily bread, provided I receive it as from thy hands, and for the support of my soul.

"It is hunger that makes the food for our bodies useful and agreeable to us. Let us hunger and thirst after righteousness. The food of the mind is truth and goodness; let us seek for it, feed upon it, and be strengthened by it. This is the spiritual bread of which we must eat. Let us hunger for it; let us humbly pray to God for it; let us be conscious of our weakness, and need of it; let us read, and let us pray, with this hunger after the food for our souls; let us thirst after the fountain of living waters. It is only an earnest and continual desire for instruction that renders us worthy to receive these heavenly truths. To each one this true bread of life is dispensed according to the measure of his desire for it."

#### Prayer.

Prayer is not a smooth expression of a well contrived form of words; nor the product of a ready memory, nor rich invention exerting itself in the performance. These may draw a neat picture of it, but still the life is wanting. The motion of the heart God-wards; holy and divine perfection, makes prayer real, lively, and acceptable to the living God, to whom it is presented; the pouring out of the heart to him that made it, and therefore hears it, and understands what it speaks, and how it is moved and affected in calling on Him. It is not the gilded paper and good writing of a good petition that prevails with a king, but the moving sense of it; and, to the King that discerns the heart, heart-sense is the best sense of all, and that which he alone regards; he listens to hear what that speaks, and takes all as nothing when that is silent. All other excellencies in prayer, is but the subject and fashion of it; that is the life of it. Bishop Leighton.

The New York Conference.—We were in hopes to have received the report of this meeting, which was held the 6th inst., in season for this paper, but it has not yet come to hand. Brethren who have returned from there speak of it as having been a full and encouraging meeting, and interesting in its exercises. It was principally occupied by devotional exercises and public lectures.

Conference at Boston, Wednesday, June 4th, and continue several days, at Chardon-street Chapel.



## CORRESPONDENCE.



## FAITH IN GOD'S WORD.

"This is the victory that overcometh the world, even our faith."—1 JOHN 5:4.

(Continued from our last.)

But the question again arises: Did specific messages cease in the apostolic age? and again we reply, Our appeal must be made to the word of the Lord. We have already shown from its testimony, that there were to be farther unfoldings of the prophetic scroll, even down to the end of time; illuminating the path of the just, and showing them their whereabouts on the ocean of life. God has had his scribes in all ages of the world, who were well instructed in the things of the kingdom, and were able to bring forth from the treasury of the Word, "things new and old," thus giving the church "meat in due season," or in its appropriate time.

The Saviour gave to his disciples a history of events which were to transpire from this time down to his future advent. He spoke to them of Jerusalem's destruction, and instructed them how they might know when it was nigh, and when to flee to the mountains. Now all must see, that those disciples would not feel any special interest in those instructions until they saw the Roman army come to besiege the city. Then they would be on the alert, looking for the sign, and when they saw the soldiers casting their entrenchments around the walls, they remembered what Christ had told them, and soon after made their escape. Now here was a prediction being fulfilled which had specific bearing upon them, it therefore became to them a present truth, and by believing and obeying that truth, they were saved in that dreadful siege. The Saviour likewise told them of certain days of tribulation that were to come on the Church, when the saints would be delivered up to be afflicted, and put to death. By referring to the "sure word of prophecy," as given by Daniel, they would obtain more light respecting the manner in which they were to be delivered up, and the power that was to rule over them, also the number of the days during which that power was to continue. They would there learn that it was to be "for a time, times, and a half," or 1260 years. Thus, although the Church would be in a wilderness state, passing through great tribulation, she would have the shining light of prophecy to guide her steps, so that she would not be left to wander in darkness. He then warns the Church respecting the false Christs and false prophets, who would act their part upon the stage. When they came, the saints living at that time would enjoy the light of this prophecy, and the instructions and admonitions given in connection therewith would be a present truth for them to believe and obey.

And now a new and different series of events are presented upon the great moral drama. Their commencement is marked: "In those days, immediately after the tribulation, the sun shall be darkened." It is to be, then, before the termination of the 1260 years (a day standing for a year in prophecy), and immediately after the tribulation of them ceases, "And the moon shall not give her light." "The stars also shall fall from heaven, and the powers that are in heaven shall be shaken. Then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels." &c. He then tells them when they see these things begin to come to pass, to lift up their heads and look up, for their redemption draweth nigh. Here is a specific message to a special church—a church living when the sun and moon are darkened. It is a command—"Look up, and lift up your heads"—inspiring hope; "for your redemption draweth nigh." Here again comes the obligation to believe and obey. It was not binding upon the saints living when Jerusalem was destroyed, nor when the Church was driven into the wilderness, for the things here spoken of had not then begun to come to pass. It is a present truth, applicable to a certain era in the history of the Church. When every specific sign has been accomplished, the saints then living have a parable given them to learn—the parable of the fig tree. "When her branch is yet tender and putteth forth leaves, ye know that summer is nigh." So ye in like manner, when ye shall see these things come to pass, know that the kingdom of God is nigh at hand." How simple the parable—how easy the lesson drawn therefrom. Who was to learn it? The Christians who fled from Jerusalem when it was besieged? No, theirs was a different message. "When ye see the city encompassed with armies, then know." Know what? That the kingdom of God is nigh! O, no! "Then know that the desolation thereof is nigh!" "Then flee!" Were the saints who witnessed the darkening of the sun and moon to learn the parable? Nay, verily! Theirs was a different message. "Then look up, lift up your heads!" It is those who "see all these things come to pass,"—the generation who are to witness the revelation of Jesus Christ in the clouds of heaven.

We appealed to the Bible for an answer to the question, "Did specific messages cease in the apostolic age?" and what does it reply? Its answer is so clear, so definite, that none need mistake it. But a small portion, however, of the evidence there afforded in relation to this point has been adduced. We might refer to the seven seals and seven trumpets, also the different messages of the three angels, bringing to view truths which are to have special bearing upon that portion of the Church who live when they are developed, and throw their bright beams upon the position they at that time occupy. But our limits will not admit of this. We think that all

must see that specific messages did not cease in the apostolic age, but that every stage of the Church, from that time to the present, has had its "portion of meat in due season," derived from the prophetic word. And if the shining light grows brighter and more clear even unto the "perfect day," we should reasonably expect that just prior to its dawn, the Church then living would have greater knowledge, and a more clear understanding of prophecy—particularly that portion of it which referred to their interesting position—than any who have preceded them. They would have the benefit of that light which had been reflected upon the past, as well as that which was now shining upon their pathway. As Daniel's prophetic vision, extending to the reign of Michael and the resurrection, was to be sealed up "until the time of the end," we should expect that when those seals were unloosed, knowledge respecting its termination would increase, and become a portion of the present truth, for the Church of that day. And to this agree the words of that same prophet, when referring to this very time of unsealing—"Many shall run to and fro, and knowledge shall be increased." And does not the position which the good servant occupies, brought to view by the Saviour in connection with the signs of his coming, and the parable of the fig tree, clearly show that his is a special message—that the "meat in due season," is that portion of truth relating to the near establishment of Christ's kingdom? Does not the course which the evil servant pursues toward the good servant—a course which is but the result of the thoughts of his heart in relation to his Lord's delaying his coming—show that they are antagonistical the one to the other, therefore the message of the good servant must be, "My Lord is speedily coming!" Is it not this which manifests Peter's latter-day scoffers? "Where," say they, "is the promise of his coming?" for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Ignorant, the apostle says they are, and well he might. "We see no signs," say they; "we behold none of these great changes of which you speak; we perceive no new developments; these things have always been." John beholds an angel flying through mid-heaven having the everlasting gospel to preach to all kindreds and nations, tongues and people; but it is a specific message of that gospel which he proclaims: "Fear God and give glory to him, for the hour of his judgment is come!" Thus we perceive that just prior to the second advent of Christ, a special proclamation was to go forth heralding that event, as much as there was previous to his first advent. This last proclamation is the same in some respects as was the first. Then it was, "Repent, for the kingdom of heaven is at hand!" and this is the same. Then it was, "Rejoice greatly, O daughter of Zion: behold, thy King cometh unto thee!" and this is it now, but in a different manner from that there described. Then it was "lowly, riding upon an ass;" now the proclamation is, "Behold, he cometh with clouds, with power and great glory, and all his holy angels with him!" Then it was exclusively made to the Jewish nation; now it is "to every tongue and people." Another question here arises, If it be true that a special proclamation of Christ's second advent is to precede that event, as a special proclamation did that of his first, what is the duty of the Church, the watchmen, and the world, in relation to it? Does it become their duty to believe it, as much as it was the duty of those who lived in the days of John the Baptist to believe his message? Is the command to know, when certain events transpire, that the kingdom of God is nigh at hand, as binding upon the Church who then live, as was the command to the disciples at Jerusalem, to know when they saw the city surrounded with Roman armies that the desolation thereof was nigh, and to make their escape? We have seen from past history, that faith was required in every new development of truth, from those upon whom its light shone, and can we suppose that with respect to this last crowning message of the gospel, God would leave it optional with men to believe or not, and yet be saved?—(To be continued.)

M. D. WELLCOME.

## "THE STRONG DELUSION."—2 Thess. 2.

MICHAEL'S EXPOSITION OF PROPHECY, FOR THE PERUSAL OF JOHN, ARCHBISHOP OF TUAM.

"At that time thy people shall be delivered, every one that shall be found written in the book."—DANIEL 12:1.

(Continued from our last.)

Upon what part of Revelation is Satan's corruption so nicely inserted in "the letter" as not to be discernible to the keenest observer? Upon the gospels. He therefore cannot fail to be the greatest, nay, the very "prince" of theologians, who is able to distinguish "the letter that kills from the spirit that gives life;" for the ability to distinguish accurately between these two principles is, so to speak, the very acme of Christian theology. When the religious man attains a knowledge of "the letter that kills," he will eschew it as cautiously as he would the bottomless abyss; and also, when he knows "the spirit that giveth life," he will attain to it so strongly that no human power will be able to sever his grasp.

The spirit or the philosophy of Christ is evidently portrayed in his acts, his life, and his discourses. Through life he was the friend, the companion, and the comforter of the poor, and the unsparing denouncer of the rich. He came to make war upon wealth and aggrandizement, and upon those passions of the human mind, ambition and avarice, that are the sources from which they spring. He lauds "poverty of spirit," the very opposite of avarice and ambition, and declares that to it belongs the kingdom of heaven. The spirit or philosophy of Christ is unmistakable. He preaches, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." On the other hand, he denounces the perils of the rich. He tells us that Dives, the rich man, whose heart was steeled to the suffering of the poor, is buried in hell; he says, "It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of heaven;" he denounces

woes upon the rich, "Woe unto you, that are rich! for ye have received your consolation."—Luke 6. Laudation and esteem of poverty of spirit, and opposition to wealth and aggrandizement, to ambition and avarice, is unmistakably the spirit or philosophy of Jesus Christ.

Such is evidently the philosophy of Christ, and what is the inevitable inference to be drawn from this great philosophy? That he never did, that he never could establish a church hierarchy. We all know what a church hierarchy is. We all know that it opens the widest possible field for ambition and avarice, wealth and aggrandizement. To establish a hierarchy would be building up that very ambition and avarice which he purposely came to destroy. Hence, if we see in the gospel a sovereign pontiff and a hierarchy, we are bound to regard it as "the letter, which kills." Christ's organization of the Christian clergy is union by "brotherly love;" Satan's organization is union by "dominion and authority." I have elsewhere shown that the first organization is the distinctive mark of Christ's disciples, and that the second is utterly rejected by him as profane and "Gentile."

Purity of spirit, and boundless ambition, are contrary principles: according to the teaching of Jesus, the first is "the spirit that giveth life," and the second, when met in the gospel, "the letter, which killeth." Jesus came to preach and practice the first, and to eschew the second, as well as to warn men of the utter spiritual ruin attached to its pursuit. That he discharged this great office of his mission with the greatest possible fidelity, no Christian will have the hardihood to deny; even the infidel philosopher is forced to admit his unparalleled disinterestedness. His whole life, from his birth in the manger till his death on the cross, is a continued and unbroken series of self-denials and poverty of spirit. He not only preached against ambition, but in his own person he displayed the example of resisting its gratification, by refusing "all the kingdoms of the earth and their glory," when offered him by Satan. Self-denial is the truth of Christianity, and of this great truth Jesus himself is the most perfect exemplification. He foresaw Christian teachers would arise, "that would not love this truth"—that would not relish this self-denial—men who would like to teach Christianity, not in the lowly capacity of a destitute peasant and humble fishermen, but in the exalted rank of kings, and princes, and peers. These are the very men "who have not received the love of the truth." Therefore, "God has sent them strong delusion, that they should believe a lie."—2 Thess. 2. This party are under the strongest persuasion that God has appointed a king and peers to teach the Christian faith. This doctrine they find, doubtless, in the Scripture; but only in "the letter, which killeth," certainly not in "the spirit that giveth life." Hence a king and peers organized to teach Christianity, so far from being an institution of the Son of God, are incontrovertibly "the tares sown by Satan, while men were asleep." If the Irish hierarchy desire to know "the strong delusion God has sent," here they will find it clearly and briefly explained. Let them read, the subject is, for them, one of the gravest interest. It vitally affects their eternal salvation.

The great office of the divine mission of Jesus is clear. It was to oppose, repress, and restrain human ambition, and teach men that everlasting life was attached to self-denial and poverty of spirit. Such a mission is altogether incompatible with the establishment of a gorgeous hierarchy, which opens the widest field for avarice, ambition, and worldly aggrandizement. For Jesus to constitute one of his apostles a Sovereign Pontiff, to arm him with unlimited power over all men—pastors and people—and to place the whole world under his dominion, would, instead of restraining human ambition, open the roadstead for boundless pomp, power and aggrandizement. This is "the strong delusion," whereby God deludes the ambitious. This delusion He has spread out like a net in "the letter" of Scripture, to ensnare those "who love not the truth." Behold how God has deluded Rome and all her ambitious partisans! Need I point out the letter that contains this delusion? No, no: it is needless, for that part of the sacred text is but too familiar to the Roman court and hierarchy. Upon it they have built the great, but disastrous edifice of their pomp, their power, and their aggrandizement for so many centuries.

They never discoursed about the necessity of having communion with Jesus, "the living vine;" the endless theme was the necessity of having communion with Rome. They have aggrandized themselves. Nay, more: their missionaries have labored and toiled; they have traversed sea and land to win proselytes, and they have wonderfully prospered, as was foretold; but to what purpose? The prophet tells it, and Oh! it is awful to relate. "Power was given him over every tribe, and people, and tongue, and nation: and all that dwell upon the earth adored him, whose names are not written in the book of life."—Rev. 13. Such is the awfully deplorable result of teaching communion with "the beast."

But what is this beast? Perhaps you know it not. Daniel the prophet speaks of four great beasts, which were four great empires, and the Roman empire was the greatest and most terrible of them all. St. John says "that this beast was, and is not, and yet is."—Rev. 17:8. Here is a riddle: how do you solve it? The Roman empire was, and is not, and yet is; how? It has been completely revived in a new form, to wit, in the form of the Papacy. Such is the solution of the prophet's enigma of the beast. It is clearly the Papacy.

The conscientious student of the New Testament will perceive the vast gulf that separates Jesus, the destitute peasant, from his "vicar," seated upon the throne of the Caesars, elevated to the acme of worldly grandeur, reigning as a Sovereign Pontiff, and receiving the homage of all the nations of the earth. He will reflect upon the marked contrast between him who, "while the foxes have their dens and the birds of the air their nests, had not whereon to recline his head;" and who, notwithstanding, refused "all the kingdoms of the earth and their glory," and "his vicar," to whom "the dragon gave his seat, his power, and great authority."—Rev. 13. Such a student of the New Testament cannot but perceive the

vast difference between Jesus and his "vicegerent;" the first denying himself every thing, the second seizing upon a throne and coveting the dominion of the whole earth. He will understand Jesus renouncing all things, to show the sure road to heaven; and the Sovereign Pontiff forfeiting eternal glory, for the transient and fleeting glories of this world. However, that a Sovereign Pontiff is in "the letter" is incontrovertibly true; but to what profit? alas, "the letter killeth!" It is the delusion, "the strong delusion," whereby God deludes those "who received not the love of the truth."—2 Thess. 2.

Behold the fate of Papal aggrandizement! "Woe unto you that are rich, for ye have received your consolations." Again, "No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon."—Luke 16. The Pope holds to a crown and contends for the dominion of the whole earth. Christ renounced everything: "he had not whereon to recline his head." The Pope is told that Christ is "the way, the truth, and the life;" yet he obstinately refuses to follow in his footsteps. Christ refused "all the kingdoms of the earth and their glory," when offered him by the tempter; but the Pope covets and accepts them all.—Matt. 4.

I accuse the Popes with boundless ambition. So far from imitating Jesus, who renounced everything, they coveted everything. Nothing short of the whole earth could satiate their towering ambition. They let no opportunity slip of subjecting thrones, and making them fiefs of the so called "Holy See." Nor did this satisfy them. They rested not till they acquired dominion of the whole earth. Nothing less could satisfy them. Their boundless and insatiable ambition it were bootless to deny: history has indelibly recorded it upon her pages. I think no man will venture to deny the genuineness and authenticity of the following document, which proves all my accusations against them: "Nos motu proprio . . . de nostra liberalitate . . . omnes insulas et terras firmas inventas et invencidas, detectas et detegendas versus occidentem et meridiem, fabricando et construendo unam lineam a polo arctico, scilicet septentrione, ad polum antarcticum, scilicet meridiem, sine sint adversus Indiam, aut aliam quancunque partem, quæ linea distet a qualibet insularum quæ vulgariter nuncupantur Los Azores y Cabo Verde, centum leucis versus occidentem et meridiem; ita quod omnes insulæ et terræ firmæ repertæ et reperiendæ a præfata linea versus occidentem et meridiem, quæ per alium regem aut principem Christianum non fuerint actualiter possessæ auctoritate omnipotentis Dei, et vicariatus Jesu Christi, qua fungimur in terris, cum omnibus illarum domeniis, civitatibus, castris, locis, et villis, jurisque et jurisdictionibus, ac pertinentiis universis, vobis, hæredibusque vestris, in perpetuum, tenore presentium donamus, vosque et hæredes illarum dominos facimus et deputamus."—Bullar. Magn. T. i. p. 454.

Behold in this extract the strange doings of "the lord of the earth!" (Rev. 11:4): behold how blasphemously he claims "the authority of the Almighty God and of Jesus Christ," for what purpose? to rob the natives of America and the West Indies of their dominions, cities, camps, lands, towns, rights, and jurisdictions, to bestow them upon European kings and their heirs forever! But behold again how the prophet foreshows his complete overthrow: "There was a great earthquake (a revolution), and the rest were cast into a great fear, and gave glory to the God of heaven!"—Rev. 11. Thus will Jesus, the Alpha and Omega, regain his long usurped power and primacy.

How blind and infatuated is the attachment of my countrymen to this "man of sin," who instead of imitating him "who had not whereon to recline his head," has usurped the dominion of the universe, and made himself "lord of the earth." They count it salvation to be in communion with a single city, and yet that city is doomed to perdition. Hence God's warning voice: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18.

Yours, in love,  
New York, April 28th, 1851.

MICHAEL.

## THE CHURCH.

I. The word in the original of the New Testament translated church, is *ἐκκλησία* (ecclesia), from which is derived our word ecclesiastical. It occurs a hundred and fifteen times, and is used,

1. For the one universal body of Christians. Matt. 16:18:—"Upon this rock I will build my church; and the gates of hell shall not prevail against it." This is the first time the word is used in the New Testament. It has the same sense (sometimes meaning, perhaps, the whole body of Christians both in earth and Paradise) in twenty-two places.

2. For the assembly of Christians, or acknowledged Christians, in a particular place. Matt. 18:17:—"Tell it unto the church: but if he neglect to hear the church," &c. This is the second time that the word is used. It is used in this sense (as the church at Jerusalem, the church at Corinth, the church at one's house, the churches in Judea and Galilee, &c.) ninety times.

3. For an "assembly" of idolaters. Acts 19:32, 39, 41:—"They rushed with one accord into the theatre; and when Paul would have entered in unto the people, the disciples suffered him not." The assembly (*ἐκκλησία*—ecclesia,) was confused. And the town-clerk said the matter (if they had any) should be "determined in a lawful *ἐκκλησία*, assembly." And "he dismissed the *ἐκκλησία*, assembly." These three verses are the only places where the word is used in this sense.

II. A church should have certain officers. Acts 14:23:—"And when they had ordained them elders in every church," &c. Acts 20:17:—"And from Miletus he (Paul) sent to Ephesus and called the elders of the church." Verse 28:—"Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers." Phil. 1:1:—"To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." 1 Tim. 3:1:—"If a man desire the office of a bishop he desireth a good work." Verse 10:—"And let these



[the deacons] also first be proved; then let them use the office of a deacon." Chap. 5:17:—"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." Titus 1:5:—"For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city as I had appointed thee." Heb. 13:7:—"Remember them which have the rule over you, who have spoken unto you the word of God." Verse 17:—"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account: that they may do it with joy, and not with grief: for that is unprofitable for you."

Obs. 1. Bishops and elders are not distinct orders. (1.) Acts 20:17 compared with verse 28. Here those called elders are afterwards called *ἐπίσκοποι* (bishops), translated overseers.

(2.) Phil. 1:1:—"To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." If elders had been a different order from bishops, would they not have been mentioned here?

(3.) 1 Tim. 3:1-14. Here the qualifications of bishops and deacons are given, and if elders were distinct from bishops, would not their qualifications have been given also?

(4.) Titus 1:5, compared with verse 7. Here Titus was to "ordain elders—if any be blameless—for a bishop must be blameless." Showing that elders and bishops are of the same order.

(5.) The apostles Peter and John, who were bishops, if any were, yet called themselves elders.—1 Pet. 5:1; 2 John 1; 3 John 1.

Obs. 2. Deacons as well as elders are to be ordained. Acts 6:1-6.—If these seven were not deacons they were probably no greater than deacons, for they were chosen, as far as appears, merely to "serve tables." But they were appointed by the choice of the people and the laying on of hands.

III. A church should have a government, and exercise certain authority:—

1. In the reception or acknowledgment of its members. Acts 9:26-28:—"And when Paul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem." Acts 17:4:—"And some of them believed, and consorted with Paul and Silas."

Obs. Every one who gives sufficient evidence of being received of Christ, should be received by the Church. Rom. 15:7:—"Wherefore receive ye one another, as Christ also received us." Rom. 14:1:—"Him that is weak in the faith receive ye, but not to doubtful disputations."

2. In excluding unworthy members. Matt. 18:17:—"If he shall neglect to hear them, tell it unto the church: but if he will not hear the church, let him be unto thee as a heathen man and a publican."—1 Cor. 5:13:—"Therefore put away from among yourselves that wicked person."

ADDISON MERRILL.

#### LETTER FROM L. H. SHIPMAN.

BRO. HIMES:—The cause of God in this place, in connection with the Church worshipping at Thomas-street, is in a prosperous condition.

We are very pleasantly situated in our new place of worship, and all are much encouraged. Four happy souls went forward in the ordinance of baptism last Sabbath, and more are expected to follow in the steps of their Master soon. Our meetings are generally attended with a deep feeling and interest for sinners, and it has not been altogether in vain; yet we hope for greater displays of the converting power of God in our midst. We are much comforted under the consideration that we have the most perfect harmony, and are actuated by the great principle of love. We have had additions to our numbers at every fellowship meeting held since last fall. Although the number has been but few at any one time, yet from a small beginning, we now number between forty and fifty, besides a goodly number that meet with us who have not joined the Church formally, and others are expected to unite next fellowship meeting. And I would say for the information of any that may be living in the surrounding towns, who would like to come in and be present at our fellowship and communion seasons, that our communion is the first Sabbath in each month, and our fellowship meeting, the Friday evening previous.

Although we are encouraged, yet we are few in the midst of surrounding multitudes who have no regard for our hope, and we need the prayers of the people of God in our behalf. I think much prejudice has been removed since we commenced our meetings, and we have had some demonstrations of late that other denominations are feeling kindly towards us, and that our hope will be more appreciated when it is better understood.

I would say, in answer to inquiries from different parts, especially of the North country, that I have not forgotten them, and hope in due time to visit them and preach the gospel, which I never held dearer than at the present time. I think a brighter day is dawning upon us, if time continues; and if not, I hope for a glorious day that will end all our toil and strife.

Worcester, May 6th, 1851.

BRO. SAMUEL CHAPMAN writes from Shongo, (N. Y.), May 24, 1851:—

DEAR BRO. HIMES:—I wish to say to the friends through the columns of the "Herald," that, the Lord permitting, Mrs. Chapman and myself intend leaving here on or about the 15th inst., for Illinois, expecting to spend the summer there. Our Post-office address will be Springfield, Ill., till information is given to the contrary. Friendly communications from our Eastern and Northern brethren and sisters will, if possible, be more gratefully received than ever. We hope they will continue both to write and pray for us. Yours, waiting for, and expecting redemption soon.

#### Obituary.



"I am the resurrection and the life: he who believeth in me, though he should die, yet he will live: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

DIED, in this city, on the 27th of April, FRANK WENTWORTH, son of Eben W. and July Marden, aged 5 days. His disease was liver complaint. This is the second son our Bro. and Sister Marden have deposited in the ground, to receive again when God gathers his jewels. Thus has another flower bloomed to wither; but it has withered to flourish again in immortal youth and vigor. L. OSLER.  
Salem, (Mass.), May 2d, 1851.

ANGELA, died March 1st, 1850.

She is dead, my angel child—  
Came and looked on us and smiled;  
Then as fades the beam of day,  
From the world she passed away.

As a summer cloud from night  
Floats away in golden light  
To some fairer, brighter shore,  
And to us returns no more,  
So beyond the night of time,  
Passed she to a milder clime.

Spring has come again with flowers,  
And the birds are in the bowers,  
Sweetly singing as if none  
Who had loved their songs were gone;  
But she is not here who sung  
To me with her guileless tongue,  
When my heart was sad and worn,  
By the weight it long hath borne;  
Cheering oft the gloomy hour,  
As it were by magic power;  
Waking with the early dawn,  
Singing till the day was gone.

And the spring seems not as then,  
When I oft to yonder glen,  
With her in my arms did walk,  
Listening to her childish talk;  
And forgetting for the while  
All my cares in her bright smile.

There, 'mid flowers of every hue,  
Sparkling with the crystal dew,  
And the thousand leaves of green,  
Woven o'er our heads a screen,  
Have the hours flown swiftly by,  
While the sun has walked the sky.  
Homeward, then, with many a flower,  
Culled from nature's fragrant bower  
By her little hands, I bore  
Her whom I shall clasp no more.

And when summer's lengthened days,  
With the sun's bright zenith rays,  
Ripened sweet the berries wild,  
Ever gladdening to a child,  
Have I sought with her the hedge,  
Yonder by the meadow's edge,  
Where the bramble has its birth,  
In the wild, uncultured earth,  
And her little basket filled  
With the fruit each bush did yield.

Now her voice I seem to hear,  
As it then came to my ear;  
Cheerful as the notes of spring,  
Which the gayest warblers sing,  
And her gentle eyes I see,  
Turned in innocence on me;  
Smiling still, as then she smiled  
In my arms, my angel child.

On her breast the clod is laid,  
And the turf is o'er her head:  
Here the sunbeam falleth bright,  
But to her there comes no light:  
Low, where shades and silence keep,  
Rests my angel in her sleep:  
Slumbering till the night is o'er,  
Waking then, she'll sleep no more.

Newton Lower Falls, April 20th, 1851.

#### TRUST IN ME.

TUNE—"ALL IS WELL."

No peace in all this world I promise thee,  
Here's no rest—here's no rest;  
Through tribulations deep thy path shall be,  
Here's no rest—here's no rest;  
Fear not—believe—hope to the end,  
I am thy guide and constant friend,  
My grace shall all thy steps attend,  
Trust in me—trust in me.

Mine is a ceaseless and unchanging love,  
O believe! O believe!  
'Tis higher than the heights that are above,  
O believe! O believe!  
'Tis deeper than the depths beneath,  
Faithful and free—stronger than death,  
'Tis life, tis joy, and endless bliss;—  
O believe! O believe!

O let mine image on thine heart be sealed,  
O believe! O believe!  
My mysteries soon to you will be revealed,  
O believe! O believe!  
If faithful, soon the crown you'll wear,  
Thy hands the conqueror's palm shall bear,  
And all my glory you shall share;—  
Trust in me—trust in me.

False friendship, says Burton, like the ivy, decays and ruins the wall it embraces; but true friendship gives new life and animation to the object it supports.

#### ADVENT PUBLICATIONS.

We ought to be doing more in every department of our work, and especially in the publications. Ministers devoted to giving light on the subject of the Advent are few, compared to the multiplied calls for such from every part of the country. It is impossible to supply these by the living teachers. Therefore, while we do all that is in our power in this way, we must add to it the power of the press. An intelligent and healthy press is an important auxiliary to ministerial labor. A weekly paper should give sound doctrine and wholesome precepts,—not pandering to morbid feelings, or corrupt passions of men,—not given to continual change, on the pretence of "advancement," "new light," and "progress,"—not holding a given doctrine as "truth" to-day, pressing it as necessary to salvation, and to-morrow putting the same essential truth among fables! Those who are thus given to change, keep the minds of their readers in a feverish state, who can never be fully settled in anything, because they don't know what "new creed" their masters (who talk of "liberty," and shudder at "creeds!") will next impose on them as a part of "all the truth." A press conducted by those who profess to be in the "school of Christ," should not be open to the apostolic reproach of being "ever learning, and never able to come to the knowledge of the truth."

The *Advent Herald*, and other works published at this office, will show that it has been our endeavor to give wholesome truths and precepts, "speaking the same things" from the first. Our tracts, both doctrinal and practical, have been designed to produce a healthy influence on the mind, to establish a truly Christian character, and prepare us for the greatest usefulness in life, and make us "meet for the inheritance of the saints in light." We do not seek to produce unhealthy excitement, and live upon the fruits of this excitement, though this has been unjustly laid to our charge.

We would therefore invite all *Adventists*, and all who may sympathize with us in our work, to aid in the wider circulation of the *Herald*, and our publications generally.

#### ADVENT TRACTS.—VOLUME I.

- 1.—Looking Forward.
- 2.—Present Dispensation—Its Course.
- 3.—Present Dispensation—Its End.
- 4.—What did Paul Teach the Thessalonian Church about the Second Coming?
- 5.—The Great Image.
- 6.—If I Will that He Tarry Till I Come.
- 7.—What shall be the Sign of Thy Coming?
- 8.—The New Heavens and New Earth.
- 9.—Christ our King.
- 10.—Behold, He Cometh with Clouds.
- 11.—That Blessed Hope.
- 12.—The Saviour Nigh.
- 13.—The True Israel.

This is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce the best results wherever they are circulated.

#### VOLUME II.

- Wm. Miller's Apology and Defence.  
First Principles of the Advent Faith; with Scripture Proofs, by L. D. Fleming.  
The World to Come! The Present Earth to be Destroyed by Fire at the End of the Gospel Age.  
The Lord's Coming a Great Practical Doctrine, by the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary.  
Glorification, by the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary.  
The Second Advent Introductory to the World's Jubilee: A letter to the Rev. Dr. Raffles, on the Subject of His "Jubilee Hymn."  
The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming.

In the above essays, we have a full and clear view of the doctrine taught by Mr. Miller and his fellow laborers. They should be put into every family where practicable.

#### THE KELSO TRACTS.

- No. 1.—Do you go to the Prayer-meeting?  
No. 2.—Grace and Glory.  
No. 3.—Night, Day-break, and Clear Day.  
There are many important doctrinal and practical tracts, which as yet have had but a limited circulation.

#### THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

- I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.
- II. The Personal Advent of CHRIST at the commencement of the Millennium.
- III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
- IV. His Reign on the Earth over the Nations of the Redeemed.
- V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.
- VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
- VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
- VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.
- IX. The New Earth the Eternal Residence of the Redeemed.
- X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

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#### THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume.

Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 330 Church Tunes—besides a large number of Anthems, and Select Pieces for special occasions.

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A few of the many notices received of the book are here annexed:

From Rev. G. P. Mathews, of Liberty.  
I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.  
On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than it has been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the *Westeyan Harmony*.  
From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayre, Esq., Chorister.  
Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhull, Thomaston.  
It is just what I have been wishing to see for several years. Those old tunes—there are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, they constitute a priceless treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

From Rev. Moses Spencer, Barnard.

I regard the "American Vocalist" as embodying the excellences of all the Music Books now known, without the pile of useless lumber many of them contain.

From N. Perrin, Jr., of Cambridge.

This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music.

Published by Wm. J. REYNOLDS & Co., 24 Cornhill, Boston.—Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," 8 Chardon-street. [o. 12.]

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## THE ADVENT HERALD.

BOSTON, MAY 17, 1851.

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On the 15th of March, we discontinued the *Herald* to 182 persons, each owing \$4 or over, to whom we had sent bills amounting to \$734, and from whom we had heard nothing. And also to 218 free persons, to each of whom we had sent from four to seventeen volumes of the *Herald*, without hearing from them whether it was a welcome visitor, and whose accounts, if charged, would amount to \$1811—making 400 stoppages, to whom the paper has been sent to the amount of \$2,535 without pay. There are still large numbers to whom we must discontinue the *Herald*, unless we learn whether it is sufficiently prized by them to make it advisable to subject the office to the expense of sending it.

**THE HERALD TO THE POOR.**—We are willing to send the *Herald* to 200 of the worthy poor gratuitously, and are unable to send it to more than that number. As we now send it to twice that number, we shall have to discontinue it to a portion of those who receive it, and know not how to discriminate between them, unless those who wish for its continuance, and have no means of supplying themselves, inform us. Those, therefore, marked poor, who have not written us since the commencement of the present volume, and do not soon write us, will be discontinued.

Money to aid in sending the *Herald* to the poor, will enable us to increase the above number. We want to impress on churches, and benevolent individuals, the importance of themselves supplying the poor within their own limits, and seeing that we are not imposed on by false pretensions.

**THE HERALD TO MINISTERS.**—A benevolent brother having consented to be responsible for one half the expense, and this office the balance, of sending the *Herald* for one year to two hundred clergymen of evangelical denominations, who express a willingness to receive it, we can still supply a few more on the same conditions. No names need be sent where the person has not been first consulted. With the name also give the denomination.

## State Rights' Convention.

There was rather a stormy time at the late disunion Convention held in Charleston. Though there were men present who deprecated rash action, they were altogether swamped by those who demanded that South Carolina should secede from the Union at once, and at all hazards. The doctrine, that a State has a right to secede whenever she shall desire to do so, without consulting any of her sister States, was resolutely asserted, and if we may believe its advocates, will be acted on at no distant day. Some wished to wait until other Southern States should move in the matter, but the majority were strongly urgent that South Carolina should go out alone, if no other State was prepared to accompany her. Senator RHETT, who appeared to be the chief speaker of the Convention, held forth in this style:

"If we secede from the Union, we will secede during the sitting of the next Congress. Congress alone can declare war. Congress must vote the supplies, and authorize the use of the army and navy against us. One of two alternatives Congress must choose: let us go peaceably out of the Union, or fight us. I believe everybody gives us the very common credit of not being very great laggards at fighting. If war is made upon us we will fight. On land and sea we will fight; and if any one supposes that war in any form can be made on South Carolina without fighting, he is not worth reasoning with. Where there is a will there is a way, in war as in all other things. We will fight—fight long; and, if necessary, I trust we will fight everlastingly in defence of the sovereignty of our State, and of our dearest rights, liberties, and institutions."

We have heard so much, and in a similar strain, on this subject, that we feel exceedingly sceptical as to the genuineness of the feeling manifested. We cannot believe that men are so blind to the consequences of such a step as that advocated would inevitably produce; and therefore ascribe it all to a desire to subvert some political end, which end it would not, perhaps, be difficult to specify.

The N. Y. *Herald* of the 11th has the following paragraph, which, if true, if she attempts to carry out her threat, shows what South Carolina may expect:

"A despatch was received here from Washington giving orders to charter a steamer for the service of the government for not less than twenty days nor more than ninety days, to cruise from this port to Florida. It is believed that the destination is Charleston, and that the despatch has reference to the secession in the South. The Brother Jonathan, North America, and other steamers were in contemplation, but finally the Crescent City was fixed upon. She is to sail with sealed orders, and not to be more than 500 miles at any time from land; she is not to carry more than 700 men."

## Deplorable Accident.

A very deplorable accident occurred in Churchville (N. Y.), says the Rochester *Advertiser*, on the 11th inst.

A young man by the name of ALVIN POTTER, and Miss MATILDA LYON, together with a number of others, were all in a room having quite a jolly time in the way of play, when Miss LYON remarked that she was afraid of the gun which stood in the corner of the room, and would remove it to another part of the house. Young POTTER, desiring to have a little sport on the occasion, took the rifle from Miss L. after some exertion, whereupon quite a scuffle ensued. POTTER ran to one corner of the room, and jocosely said to the young woman, "Now if you come near me, I'll shoot you!" Miss LYON, not anticipating the least danger, followed him, when POTTER, pointing the gun at her head, pulled the trigger and the gun was discharged. The ball struck the young woman upon the right side of the nose, and passed through her head, lodging in the back part of her neck. POTTER, nor any one present, had not the least idea of the gun being loaded, from the fact that but a short time before the accident, they saw POTTER's father take the gun apart for the purpose of cleaning it, and did not suppose that the rifle had been loaded by Mr. P. after he had cleaned it. The young lady, we are informed by Dr. CRAIG, is now in a very critical condition, and can live but a short time. Both of her jaws are badly broken, and her face seriously disfigured. Immediately after the accident occurred, young POTTER became frantic with grief—ran from home, and has not yet returned to his father's residence, where Miss LYON now lies enduring the most excruciating pain.

## Appalling Occurrence at Danville.

The *Leicester Chronicle* gives the particulars of the injury to the Methodist church at Danville, by lightning, on Sunday, 27th ult.

The congregation were kneeling in prayer, just before the sacrament was to be administered. There were no previous indications of a storm, except a slight sprinkle of rain, and a cloud which seemed to be gathering in a northerly direction. The steeple was first struck, and much shattered. After reaching the main building, the electric fluid divided into two separate currents, one passing through the ceiling and along the chain by which one of the lamps was suspended, (both of which latter were demolished,) directly down into the midst of the crowded congregation, tearing up the floor and pews considerably, and instantly killing Mrs. PENCIL, and inflicting alarming injuries upon her sister, Miss Vastine, and otherwise partially affecting many other persons. The ladies' dresses were much torn, as well as set on fire, and in some instances ripped completely open to the flesh by the force of the terrific bolt. Mrs. PENCIL's person bore no external marks of injury, but most of the others were scorched and discolored to a greater or less extent. The other current passed out through the brick wall by the front door, tearing off the facings and prostrating a young man named JONES, who was just at that moment in the act of entering. The lightning struck his right shoulder, tore his right foot to fragments, and blistered his flesh from shoulder to heel so badly that the skin peeled off when his clothes were removed. Our informant, a gentleman of this place, who was in the chapel at the time, says it was the most appalling scene of consternation and distress he ever witnessed. The chapel is a new building, and the entire elevation of the steeple, or dome, is about eighty feet, and had no lightning-rod; though, we understand, one had been contracted for, and was expected to be put up in the course of the summer.

Nor long since an application was made to the Pope by a Roman Catholic lady, for a dispensation to marry a Protestant. The parties were highly respectable, and commanded some influence here in Rome. The case was discussed at

great length in a conclave of seven cardinals summoned by the Pope on this important question, and at length a decision was given against the application, because it had not been made through the bishop of the diocese in which the lady was then residing. There was no time to be lost, as in a few weeks the gentleman was to meet appointments in India. The advocate of the parties therefore returned to the charge again the next day, with the plea that as the gentleman was on his way from England to India, and the lady only a winter visitor, where she was now waiting for the dispensation, the parties could not be claimed as the religious subjects of the bishop of that diocese. The Pope upon this representation immediately called a conclave of the cardinals to whom such matters belong—four of the seven came, and this time a decision was obtained in favor of the parties, conditional upon the payment of thirty dollars to each of those four cardinals!—The lady's conscience is now free, she has a dispensation from "his holiness" the pretended vicar of JESUS CHRIST, and for this act of Papal clemency the gentleman pays \$120 fee to the Pope's advisers! Comment is unnecessary. Only stop the trade of Rome in lies and wicked inventions, and the Papacy is ruined.—*Roman Cor. N. Y. Evangelist.*

**CANADA SUBSCRIBERS.**—THE POSTAGE.—For some time past we have favored our Canada subscribers by paying the *American Postage*, which has been a bill of expense to the office of nearly one hundred and fifty dollars per year. We have been willing to do this in time past, for the sake of advancing the Advent cause in the Provinces. But we are not able longer to do so. Besides, the postage on the British side has been reduced, but on the American side, it has not, and is not likely to be. Our subscribers in the Provinces, therefore, will hereafter be charged the American postage, in addition to the regular subscription price of the paper. The American postage is 1 1-2 cents per number, 39 cts. per volume, or 78 per year. We shall charge 75 cents per year.

In Canada West, there are a number of delinquent subscribers, whose bills have been sent to Bro. Daniel Campbell, of Ameliasburg, for collection. He is our agent, and all indebted are requested to make payment to him.

We shall also send bills to Dr. Hutchinson, of Waterloo, Canada East, for delinquent subscribers there. They can pay to him, or Bro. Orrock, or S. Foster, Jr., for him, if more convenient.

**AGENTS WANTED** to collect bills against delinquent subscribers. We have near one thousand dollars of this kind which we shall make out soon and put into the hands of such persons as will take the agency to collect. We will give a large per centage to any responsible and accredited agent who may engage in the work. We shall give a list of them in the several States soon, if necessary, that our agents may know where each delinquent may be found. In the above we refer only to delinquents who have been published as such.

REMITTANCES for *Herald* and books can be sent by our friends coming to the Boston Conference in June. Let all make an effort to send their dues, as they are very much needed. We are still unable to meet our bills, and shall be, unless those indebted can feel that we are sincere and in earnest in our calls.

A REQUEST has been made by several brethren that I should correct certain stories afloat, to the effect that I have large sums of money at interest. To this I reply, that if they will pay the interest on what I have had to hire to sustain the office, I will give these "busybodies" in other men's matters "the principal and interest of all the money I have at interest."

"*Heroines of Sacred History.*" By Mrs. Eliza R. Steele. Fourth edition. New York: John S. Taylor, 143 Nassau Street. 1851."

In this volume, the chief incidents in the history of Meriam, Deborah, Ruth, Esther, Jehoshaphat, Jephthah's daughter, and Judith, are interwoven with what the cultivated and refined imagination of the writer might fancy as an accompaniment to the inspired record. It is graphically delineated, and displays much taste and judgment in its arrangement.

## Condition of the Jews under the Papal Government.

The Roman correspondent of the "London Daily News" gives an interesting statement of the oppressions heaped upon the Jews in the city of Rome by the present ecclesiastical regime. Besides being restricted to a narrow and squalid quarter of the town, they are prohibited from employing their fortunes in the acquisition of landed or real property, and are forbidden to exercise the nobler professions, such as physic, law, &c.; and the most honorable of the Jewish community is denied that right which is granted to the most abandoned of Catholics, namely, the right of offering his testimony as valid in a civil or criminal suit. The government also deprives them of choosing the officers who are to administer those affairs which especially touch the interests of their community, although they are required to pay their salaries. Besides the ordinary taxes to which, in common with the Catholic inhabitants of the Roman States, the Jews are subjected, they have to pay the annual sum of one thousand dollars to the *Catechumen*, or converts from the Israelitish to the Roman Catholic religion; two or three of whom are generally baptized at the baptistry of St. John Lateran every Holy Saturday. Another annual sum of three hundred dollars is extracted from the community for the benefit of the *siore delle convertite*, a kind of nursery devoted to the use and instruction of converts; so that the Jews are obliged, in fact, to give premiums to such of their brethren as abandon their faith—a piece of oppression about as unjust as the forcing them to attend, at stated periods of the year, the sermons of a Catholic preacher, who labors to convert them, in no measured terms, and thunders in their unwilling ears the eternal chastisement reserved for the "stiff-necked generation!" As an offset to this list of hardships, it is stated that the degrading act of homage annually performed at the beginning of Carnival by the delegates of the Jewish community before the municipality of Rome, and concluding with their dismissal by a contemptuous kick of the foot on the part of the senator, appears to have been definitively abolished since the accession of Pius IX. to the throne.

We received a letter from South Bristol, Wisconsin, without signature, directing us to send the *Herald* to two ministers, without stating whether they wished to receive it. We cannot send in such cases, unless we are informed that such ministers wish it sent. The same letter also wished M. G. Otis' paper changed to another office. Her paper was discontinued a few weeks since by order of the person who sent it to her.

## BUSINESS NOTES.

Miles Bostwick, H. Herrick, W. Weston—We have cancelled your accounts, and will send again.

B. E. Mansfield—You can return the *Harp* you speak of by the first private opportunity, and we will credit you for it.

L. Wiswall—You did not state whether the ministers to whom you wish the *Herald* to be sent had been consulted. If it is their wish we will do so; we are restricted to those only who wish it.

A. Merriam—The money you speak of was received in a letter without signature, and we made several business notes about it; we now credit you to 55¢.

S. Chapman—We did not understand your wish fully in regard to the tracts sent you; we now transfer the amount to the donation fund, and cancel your account, so that you do not now owe us.

L. D. Mansfield—L. Coons should have been credited to 50¢.

W. Watkins—Received \$7 for Bro. B. to balance his account. Sent "Topics."

C. Barnham—You may look at about the 10th of June.

J. B. Mitchell—Inasmuch as you say that the \$2 was paid when you wish the *Herald* to be sent, we have cancelled the same (but this is contrary to our minutes). We have now credited the \$2 sent on the 13th on *Herald*, which you will see in receipts.

## DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

J. CAMBELL, of Lancaster, Pa., refuses this paper, owing

Mrs. S. F. COLLINS, of West Lebanon, N. H., refuses her paper, owing

Total delinquents since Jan. 1st, 1851. 127 38

## TO AID IN THE EXPENSE OF SUPPLEMENT NO. II.

Previous receipts 22 90

Harriet J. Leach 1 37½

A. Euiller 0 75

Total receipts 25 02½

Still unpaid 19 97½

## APPOINTMENTS, &amp;c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

There will be a Conference, the Lord willing, at Stratford, Vt., commencing the 12th of June, and continuing over the Sabbath; and also at North Danville the 19th, at 5 P.M., and continue over the Sabbath. Bro. Edwin Burnham will attend: B. S. REYNOLDS.

Bro. F. H. Berick will preach in Lowell, in Masonic Hall, Sabbath, 18th inst.

Bro. John Craig will preach at the house of Bro. Silas Good-nough, in Feltonville, Sabbath, May 25th.

I will preach, the Lord willing, in Allenstown, N. H., the fourth Sabbath in May.

I will hold a Conference in Cabot, Vt., where Bro. Curtis Bond and others may appoint, commencing Saturday, June 14th, at 2 P.M., and hold over the Sabbath. Let there be a general gathering of our brethren and friends in that vicinity. W. H. EASTMAN.

Bro. Himes—The Lord willing, I intend visiting Albany and Troy, N. Y. I purpose to spend the fourth Sabbath in May with the brethren at West Troy, and the first Sabbath in June in Albany. During the time between these two Sabbaths, I will endeavor to attend as many meetings in Albany, Troy, or vicinity, as the brethren may think proper. Wednesday, May 21st, in the evening, I propose meeting with the saints at Northfield Farms, Mass.; at South Adams, Thursday evening, 22d. T. M. FEEBLE.

The friends in South Kingston, Long Island, Providence, Cabot, and elsewhere where we shall hold Conferences this season, are hereby informed that Bro. F. H. Berick, of Lowell, is expected to be with me; they will therefore please make their arrangements accordingly.

The Conference at South Kingston will commence Saturday evening, May 24th.

Conference on Long Island the week following.

Yours, greeting, EDWIN BURNHAM.

Bro. J. Cummings will preach at Wilnot Flat, May 16th, at 5 P.M. and continue over Sunday; Sutton Gore, 20th, 1 P.M.; Sutton Mill Village, 21st, 5 P.M.; Bradford Mill Village, 22d and 23d at 1 P.M.; Bradford Pond, 24th, 1 P.M., and Sunday 25th; Warner, 26th, 1 P.M.

There will be a Tent-meeting at Warner village, N. H., near Warner depot, on land owned by Bro. Joshua Harriman, to commence June 4th, at 1 P.M., and continue over the Sabbath. Preaching brethren will be present.

Provision will be made for brethren and sisters who cannot provide for themselves. Also for horses. J. CUMMINGS.

If God permit, I will preach at West Martinsburg, on the 3d Sabbath of May; at Utica on the 4th Sabbath of May.

Geo. W. BURNHAM.

Bro. Prosper Powell's Post-office address is Waterbury, Vt.

## GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address: J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

## THE LADIES' WREATH.

## PROSPECTUS OF THE SIXTH VOLUME.

Now is the time to subscribe. The May number commences Vol. VI. of this popular Magazine; and the publishers confidently assert, that the forthcoming volume will rival in the beauty and elegance of its embellishments, and the literary merit of its contents, any former volume, or any Dollar Magazine in the world!

Each number will contain one or more fine Steel Engravings, and a beautifully colored Flower Plate. It will be printed on fine white paper, with large, clear-faced type. The best writers in the country have been engaged to enrich its pages, and no pains will be spared to make it what it assumes to be—A Model Magazine.

Our Contributors.—Many of them are among the most popular writers of the day.

The Musical Department, under the control of an eminent Professor, will be enriched by original pieces from some of the ablest Composers.

Particular Notice!—Postage reduced!!—On and after the 1st of July, the postage on the "Wreath," within 500 miles of the office of publication, will be one cent per number; and any distance over 200 miles, and within 1500 miles, two cents—if paid quarterly in advance.

Terms.—The subscription price of the "Ladies' Wreath" is one dollar a year—invariably in advance.

Best Terms to Clubs.—We offer to Clubs the following low terms, which are very near the cost:—Four copies for one year, to be sent to one address, \$3—Eight do. do. \$6—Fourteen do. do. \$10—Twenty do. do. \$14. Any person wishing to get up a club, will be supplied with a Specimen Number, by writing for it, and paying the postage.

Bound Volumes are always on hand, and will be exchanged for numbers in good order, by paying the price of binding. Back numbers can always be supplied.

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Published by I. E. JONES, of Brooklyn, N. Y. They can also be had of J. V. Himes, Boston; Wm. Churchill, Lowell; J. Litch, Philadelphia; and of H. H. Gross, Albany, N. Y. Also single numbers for \$1 per hundred.

## Receipts from May 6th to the 13th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far he is arrears.

H. C. H. Paine, 544; S. Fellows 547; A. C. Geer, 508; S. C. Berry, 534; A. Hubbard, 482; W. Kison, 534; T. Belcher, 518; C. Greene, 508; P. S. McCracken, 506; Eld. J. Santee, 546; E. Hovey, 547; E. Parker, 534; W. A. Curtis, 534; W. A. Durand, 534; S. A. Geer, 534; G. Geer, 534; N. Adams, 548; N. Weston, 500; A. Rue, 534; L. N. Watkins, 534; J. F. Atkins, 547; H. Leout, 534; R. R. Watkins, 534; W. B. Little, 521; E. Wolcott, 521; J. Plunkett, 536; D. T. Inalls, 482; G. R. Barber, 534; P. Howard, 534; M. Waldorf, 547; O. D. Eastman, 534; J. Hunt, 547; J. Payne, 547; G. Hamilton, 560; H. Hall, 508; each \$1.

D. Wilson, 528; T. N. Dewey, 560; P. Stone, 560; O. W. Ward, 534; H. B. Gilbert, 521; G. Sutton, 589; C. Trowbridge, 589; W. Nichols, 513; Mrs. H. Lougee, 560; J. Shepherd, 578; A. Fuller, 560; J. B. Mitchell, 550; W. B. Little, 521; E. Wolcott, 521; each \$2.

J. J. Burdett, 521—\$1 50. H. Lunt (C. H.); C. Marden, 543; A. Merriam, 538—each \$3. B. E. Mansfield, on account; R. R. Watkins, on account; J. Spicer, 534—each \$4. L. Taylor, 664; W. Ingmire, on account—each \$5. H. H. Gross, on account—\$10. W. Scrimshaw, 508—30 cts.



# ADVENT



Luke 9: 28-30.

# HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VII.

BOSTON, SATURDAY, MAY 24, 1831.

NO. 15. WHOLE NO. 523.

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

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BY JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

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ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



### THESE THREE.

"God hath not given us a spirit of fear; but of power, and of love, and of a sound mind."—2 Tim. 1: 7.

I would not be all body,  
And I would not be all mind;  
Yea 'tis hard to keep in order  
Such opposites combined.  
I would not be all mind,  
Nor would I be all heart,  
Yet they quarrel with each other,  
And they cannot live apart.  
I would not be all body, all mind, nor all heart,  
Though they work not well together, yet they cannot live apart.

I would not be all faith,  
Nor would I be all love,  
Like a watch without a spring  
The indexes to move.  
I would not be all love,  
And all hope I would not be,  
Like a watch without a dial,  
To tell the hour to me.  
All faith, or all hope, or all love I would not be,  
Though we know that far the greatest, is love of these three.

Give me faith for this poor mind,  
Give me love for this weak heart,  
Give me hope for this dull body,  
And, my friend! we'll make a start—  
No more need to live apart.  
If for peace thou art inclined,  
There is three-fold grace to be had,  
Of my body, heart, and mind.  
Only believe, and there's a promise, "who seek shall find,"  
Even grace to keep thee blameless, thou body, heart and mind!  
Churchman.

### Pre-Millennialism,

In its Connexion with the Ministry and with Missions.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Concluded.)

The belief of the Lord's speedy coming can never hinder labor. He has left the injunction, "Occupy till I come;" and the nearer we believe Him to be, the more earnest, the more unremitting will we be in toil. Those who feel assured that he is far off may loiter and trifle; but those who believe him near cannot, dare not. "The night cometh, when no man can work," is an appeal which no amount of sloth or self-indulgence would seem capable of withstanding. What words more fitted to arouse the unfaithful shepherd than, "If thou shalt not watch, I will come on thee as a thief?" What words more suited to cheer and stimulate the faithful shepherd than, "Behold I come quickly, and my reward is with me?" In reference either to the ministry at home, or missions abroad, we can say, "Up, be doing, strain every nerve, bring every plan into immediate action,—act, speak, live as men in earnest, for the Lord is at hand. Lose not a moment, press on, redeem the time, trifle not, linger not, dream not, for sooner than you think, the Master will be here." So thought Dr. Duff in the following appeal to pre-millennialists, in which he brings out most strikingly the quickening and stimulating nature of our system:—

"If there were a vessel wrecked on our shores within our reach at low water, the crew of which were clinging to the deck or to the rigging; and if we knew that within twelve hours the tide would rise and sweep them all away to a watery grave,—would we not rouse ourselves tenfold, and hasten us to increased exertions to launch the life-boat for their rescue? And so, in like manner, if we believed that if to-morrow at noon the trumpet would sound, methinks, instead of resting from our labors, none of us ought to go to sleep, but should take our stand upon our watch-towers, and proclaim to a slumbering people,—'Awake! arise! for to-morrow the world would come to an end, I could take no sleep,—I would be up, and doing; and if we believed that the end of the present dispensation is at hand, that, instead of paralyzing us, ought only to induce those who are called

pre-millennialists, of all others, to go forth and preach in all lands, in a mighty phalanx sounding the alarm."

Under this head, we might have brought out, had space allowed, the following points. Our system is fitted to produce:—

- (1.) A holier and more earnest ministry.
- (2.) A more self-denying, self-sacrificing, single-eyed ministry.
- (3.) A more faithful, discriminating, unflinching, fearless ministry.
- (4.) A more patient, compassionate, loving ministry.
- (5.) A more spiritual, unearthly, Christ-like ministry.
- (6.) A more effective and successive ministry.

3. *Does it hinder our praying?* No; it quickens prayer, and cherishes a prayerful spirit.—The thought of a coming Lord sends us to our closets and to our knees. Dark storms overhanging us,—war, famine, pestilence, earthquakes, commotions, making haste to desolate the world,—and these but the precursors of the Judge,—are these likely to hinder prayer?—"So much the more as ye see the day approaching," was the apostle's argument for not forsaking the assembling of ourselves together; and is it not as effective an argument against prayerlessness? Pray on, pray much; and "so much the more as ye see the day approaching."—When our Lord would teach us always to pray and not to faint, He represents the Church as a helpless widow, injured and oppressed, yet praying all the more because of injury and oppression; and surely He did not mean to hinder prayer when He summed up all with this announcement: "When the Son of man cometh, shall he find faith on the earth?" In what way can our system render us less prayerful? Does it present fewer objects to pray for? Does it depreciate the power of prayer? Does it close our lips when joining in the cry of the martyrs, "How long, O Lord?" Does it arrest us when pleading, "Thy kingdom come?"

4. *Does it hinder our giving?* This surely is as unlikely as the others. It presents no inducements to covetousness; but exhibits the utter folly of hoarding. It asks, "Why heap together treasure for the last days? why lay up substance to be fuel for the devouring fire?"—And while it takes away all motives to covetousness, it presents many to liberality. It says, Now is the time for making use of your gold and your silver! It will soon be useless. It is eating as doth a canker now, and it will soon be consumed. Lay it not up; give freely, give cheerfully, give liberally, for the Lord is at hand. How it is possible for a pre-millennialist to be a niggardly or a slow giver, we do not understand. Disinterested liberality, open-handed generosity, large-hearted bountifulness, are characteristics to which his system most assuredly leads him. If he gives grudgingly or sparingly, he is not only acting inconsistently with his principles as a Christian, but in flagrant disregard of his character and posture as the expectant of a coming Lord and a coming kingdom.

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But we must close, even though with some abruptness; and we do so by bringing our system to bear upon the consciences of men. We would fain arouse the slothful saint, and we would fain shut up the heedless sinner to the necessity of an immediate turning to the Lord. Church of the living God! hast thou heard the voice that spoke from heaven, "Surely I come quickly?" And hast thou responded to it gladly, "Even so come, Lord Jesus?" Does the promise of His return cheer thee? And is the thought of His speedy coming a most welcome hope in these days, when men's hearts are failing them for fear? Then how is this prospect operating? Is it full of quickening, animating, stimulating power? Is it kindling up your love into greater warmth? Is it increasing the intensity of your earnestness? Is it making the separation between you and the world a more decided thing? Is it imparting a deeper solemnity to your deportment, and attaching an unutterable importance to every word and action? Is it rebuking idleness, and

sloth, and vanity, and frivolity, and levity, and selfishness? Has it uprooted and destroyed in you covetousness and worldliness, those two master-sins of the evil age? And has it made you liberal and generous, enlarging your heart to give—to give with no sparing hand so long as the time remaineth? Ah, brethren in Christ, we are surely far behind! Our religion is a poor, second-rate, ineffective thing! We are dreaming when we should be working; we are pleasing and indulging the flesh when we should be serving the Lord. We are indolent and yielding when we should be energetic and indomitable. We are shrinking and fastidious when we should be resolute and hardy. We sit idly in our tents, with weapons sheathed and banners folded, when we should be in the thick of the fight, for the world's last conflict is begun, and the armies are mustering for the battle of the great day of God Almighty.

And you, ye men of the earth, whose portion is not among the things unseen, have you heard the voice that speaks to you from heaven—"Fear God, and give glory to him, for the hour of his judgment is come?" Has the warning pierced your ears and broken your mad security? How long do you count it safe to remain unreconciled? And what short of reconciliation with God will avail you in the day when He ariseth to shake terribly the earth? And when is he to arise? Have you ascertained the time, that you sit so easy and unalarmed? The long pent-up winds are beginning to break loose; and the sudden bursts of tempest that have swept over Europe these few years past are precursors of the world's last desolating storm.—At present there is a lull, but it will be brief; and behind that lull there is the more terrible tempest; and behind that tempest there is the Judge of the quick and the dead; and behind the Judge are the everlasting burnings. Has this prospect no terrors for you, and have these terrors no urgency to compel you to consider the overwhelming necessity of betaking yourselves to the provided shelter, ere another day, with all its gloomy uncertainties, shall have dawned upon you?

The warfare has now begun in our land, which will not be ended save by the arrival of the King himself. How far the assault may prevail, or how long the tide of war may flow and reflow, we do not pretend to say. Let us prepare for the worst. It is no longer a skirmish of outposts. It is the centre of the great Protestant army that is now attacked; and should that centre be pierced, then woe to Britain, woe to Europe, woe to the world, and woe especially to each soul who shall be found in that day without a hiding-place! What if God, willing to show his wrath and to make his power known, should let loose on us the rage of Antichrist? What if he should permit the kingdoms of Europe, in giving their power to the beast, to band together in one great Continental confederacy for the subjugation of this much-envied, much-hated island, and fitting out a second armada, should bear to our shores the vengeance of Rome—the hoarded vengeance of three centuries? What if, having dealt with us in vain by His other sore judgments, the pestilence and the famine, He now means to try what the wasting sword can accomplish, and whether the war-trumpet, so long unheard within our land, may not alarm and arouse?—What if these quiet plains of ours, for generations exempt from the sound of conflict, should ere long be doomed to shake beneath the tread of warring thousands—villages smoking, streams reddening, cities sending up their wild blaze—defeat, humiliation, bondage, torture, death pouring in on us to avenge God's dishonored name? And what, if behind and above all these, there be heard a shout and a trumpet more awful and unearthly than these,—the announcement of the coming Judge in flaming fire? Are you ready? Are you hidden in the clefts of that rock to which no weapon, no storm, no fire can reach? He alone is safe who has reached the hiding-place; and that hiding-place stands with its unfolded gates ready to receive you now. Will you enter? Or will you remain

without? Remain without, and perish in the fiery storm! "For every battle of the warrior is with confused noise and garments rolled in blood, but this shall be with burning and fuel of fire." It is now, in these last days, as in the days of Noah. God's purpose of vengeance has been declared, the warning has come, and the judgment is making haste to follow. But the ark is still open, and the preacher of righteousness beckons you in. For one hundred and twenty years Noah preached, but the unheeding world heard him not. Then he entered the Ark, and, for seven days, he remained there before the deluge came, and standing at the open door of the Ark he delivered God's last message of grace, entreating men to come in. It seems as if we were now in the period corresponding to these seven last days,—proclaiming God's last loving message to long-resisting man! For what, then, are you waiting? Are you lingering in the hope that the millennial day will softly steal in upon the world, and that then you will be converted with all the rest? Alas for you! Do you not know that between you and that glory there lies a region as dark as midnight, and strewn with terrors such as earth has not yet witnessed? Why, then, do you wait without? There is room enough within, and will you not go in and occupy it? There is love enough, and will you not go in and taste it? There is blessedness enough, and will you not go in and enjoy it? It will cost you nothing; and you are welcome! The Father bids you welcome; and the Son bids you welcome; and the Spirit bids you welcome; and angels bid you welcome; and every saved one bids you welcome; and with so many welcomes will you still hesitate or delay,—preferring death to life, shame to honor, wrath to love, the horrors of the outer darkness to the glory of that city where they need no light of the sun?

### "The Lord is my Shepherd."

Extract of a sermon preached on Sabbath, April 27, in the Middle Dutch church of Brooklyn, N. Y., by the pastor, Rev. J. R. Talmage; being one of a course of sermons he is now delivering on "Bunyan's Pilgrim's Progress."

DAVID, from being a keeper of sheep, was exalted to the throne of Israel. Hence in his sacred odes, he makes repeated allusions to the pastoral life, borrowing from it much pleasing imagery to assist him in his devotions. That individual has discovered a rich mine who has acquired the art of drawing spiritual instruction from natural events, employing creatures to lead the mind up to the Creator. This Psalm affords one of the finest specimens any where to be found, even in the matchless volume of inspiration, of harnessing the beauties of nature to draw the comely chariot of the soul's affections heavenward—alas! too often perverted from their original design, to draw those affections away from God, hellward.

I see the King sitting in the retirement in his royal palace at Jerusalem, having laid aside his royal robes, and with them the heavy load of governmental cares, to hold communion with his God. He is now, in his exercises and feelings, not a mighty king, but a feeble man, in the presence of the King of kings; quite on a level with the poorest and meanest of his subjects; for inequality of rank among men vanishes entirely when they realize fully that they are in the presence of the infinitely-exalted Jehovah. The king is a beggar there, and the beggar, if he be a good man, is a son of the great King, and heir to an unfading crown.—There sits David, with his eyelids closed.—Those wondrous window-shutters of a wondrous building—wrought by the great Architect as exquisitely in the case of a beggar as a king—he has closed, not to shut out the light of heaven, but those intrusive thoughts which watch their opportunity to hook themselves fast to the flying rays of light, and are thus dragged through the open window into the mind, producing distraction there. Now, disengaged from



all surrounding objects, his mind is roaming at liberty. Away his thoughts fly to Bethlehem-Judah, his native place, a little city, but honored above all the cities of the earth, as the spot divinely chosen to be, in the fulness of time, the birth-place of the great King of many crowns. He thinks of happy hours and days spent in youth, tending his father Jesse's flocks, on those very plains where, a thousand years later, men engaged in the same employment heard with delight the sweet music of angel voices, chanting: "Unto you is born this day, in the city of David, a Savior. Glory to God in the highest, and on earth peace, good will to-ward men." He thinks of various interesting scenes through which he there passed in by-gone days; of sacred seasons of communion with God, when with voice and harp he beguiled the tediousness of the hours, praising his Maker. As he proceeds with his meditations, I see that brow, which has often been contracted by the pressure of those weighty cares always hid under the royal crown, and known fully only to him who wears it, now relaxing more and more. The countenance grows more placid, and is lighted up with a sweet smile, indicative of pleasure within. His thoughts, in their journeyings amid former times and scenes, have evidently discovered some rich vein of spiritual meditation. Oh that he would now speak, and tell us plainly the thoughts occasioning this joy! He will. He does! Feeling over the strings of his harp, he opens his mouth and discourses sweet music, saying, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters: he restoreth my soul; yea, though I walk through the valley of the shadow of death, I will fear no evil." We need to throw ourselves into David's circumstances, if we would have any proper idea of the spring-tide of pious feeling in his soul, when raising his thoughts from himself, a feeble man, whose ability to provide for his flock often lagged behind his kind disposition, up to the matchless care and exhaustless fulness of his great Shepherd, "who never slumbers nor sleeps," and who had promised that "none should pluck him out of his hand." (We have lost much of the preacher's exposition of the third verse, and therefore omit all of it.)

Verse 4th. "Yes, though I walk through the valley of the shadow of death," &c. The same figure is continued. When the pasturage in one place becomes short, the Eastern shepherd takes up his tent and leads his flock to another. In making these removals, it is necessary sometimes to pass over barren plains and rugged mountains, or through dark and dismal valleys, the lurking-places of lions, tigers, panthers, wolves, and other beasts of prey. Should the shepherd now remit his watchful care for a single hour, some ravenous beast, rushing out from a thicket, may snatch away a tender lamb or choice ewe, and bear it off in triumph; or some silly one of the flock, walking too near the edge of a precipice, may lose his foothold, and be precipitated far down into the abyss beneath, to be dashed to pieces on the rocks. To guard against these dangers, and various others, the shepherd's eye is continually over the flock.—Scarcely the rustling of a leaf escapes his attention. On he advances, with crook in hand, defending them from assaults, and guiding them to the "green pastures." To all this the Psalmist beautifully alludes, when he says, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me." By this he suggests two prominent ideas; the gloomy passes through which the children of God, in this world, are sometimes called to go, and the consolation to be derived from the presence of the Great Shepherd.

"Though I walk through the valley of the shadow of death." The Psalmist does not speak of the valley of death, but of the valley of the shadow of death. This passage is often quoted, in prayer and otherwise, in reference to death itself, and not inappropriately, because the shadow of any thing is well calculated to bring to mind the thing itself. The shadow of a lion is as harmless as that of a child, but it suggests a very different train of ideas to the mind of the beholder. From the one he starts back horror-stricken and trembling, while the other is viewed with pleasing emotions. The shadow of death affrights us, because it is the shadow of the "King of Terrors," the sworn foe of life and all its enjoyments, who will never be satisfied until he has triumphed over and carried us captive into his dark realms, and laid in ruins this exquisite fabric of divine workmanship. This shadow of death is a figure drawn from a deep, narrow, lonely valley, with high, overhanging mountains on either side, covered with thick forest trees, which intercept the sun's cheering rays, and throw their dark shadows over the rugged path, so that the traveller, even at noonday, gropes along in darkness. Should he be benighted there, how much more fearful his situation. Before him may be chasms—he knows not what. He cannot go backward, for behind him he knows the path is thus beset with

dangers. He cannot stand still, for on either side are roarings and growlings, and fearful noises, rendered ten times more terrific by reason of the darkness, and apparently approaching him. He begins to feel, or fancies he feels, the tremendous paws of the "monarch of the forest" fastening upon him. If his idea, that the lion has actually and fairly a hold of him, be correct, then it is to him the valley of death; but if this latter circumstance be, as our subject leads us to represent it, merely the work of his overwrought imaginations, and he finally succeeds in making his way through, then it is to him merely the valley of the shadow of death. From such a valley the imagery of our text is borrowed, to picture before us the gloomy passes through which the child of God, in his earthly pilgrimage, is sometimes called to walk by the Good Shepherd. The time was, when, at the sight of the cross, where he beheld divine justice and mercy joyfully embracing each other, the strings of his oppressive burden gave way, and down it fell into the sepulchre below; when his soul overflowed with pure enjoyment, such as this world when doing its very best for its most especial favorites, never gives; and when beside his Shepherd's tents, he fed joyfully his kids, his new-born graces and pious resolutions. Then, indeed, he was in the green pastures and beside the still waters of the sanctuary; his soul luxuriated, feasting upon the rich provision of grace, and drinking refreshing draughts from the river of the water of life, which flows hard by the throne of God, down through the seven golden pipes of divinely-appointed means of grace, to refresh those who frequent the sanctuary below. But this happy state of things was not perpetual. From the mount of privilege and enjoyment he was led down into the valley of humiliation. This descent is attended with danger, because the Christian naturally wishes to be useful in the world, and his old foes, helped by the great Adversary, manage to persuade him that his path is not the path of usefulness. They say it may be well enough for those whose talents are small, and whose infirmities are such that they would be as likely to do harm as good, even in their well-meant endeavors, to be hid in obscurity; but one so rich in talents and graces as you, ought to be allowed to ride—at any rate to walk upon the high places of the earth.—Let the brambles and scrub-oaks grow far down in the valley; but tall cedars like yourself should be seen waving their heads gracefully on the heights of Lebanon. Not simply for your own aggrandizement; Oh no! but for the general good; that all admirers may be led, through you, to raise their thoughts in admiration and praise to the great Author of such beautiful works.

My Christian friend, do you know whose history I am giving? Thou art the man, if, when Providence shuts off some of your former advantages, whether it be of property, health, or moral influence, and leads you some steps down, you allow spiritual foes to stir up within you a feeling of discontent. Better, far better, go submissively down, if the pillar of cloud and fire lead that way, than sigh after advantages to which Providence has not yet opened a lawful path. The true convert will not go back. He may step aside, or fall asleep, or slide back, but will not turn back. "We are not of those who draw back to perdition," says Paul.

Ye pilgrims toward the celestial city, when your good Shepherd calls you to follow him into the valley, it is because he has for you a more abundant supply of pasture than upon the mountain height, or he would have led you there.

Do not go down grumbling at the hardship of your lot, as if you were wiser than your Shepherd, or trying to bark back at the dogs by your side, who may be barking at you, for they are more than a match for you at that. You can best stop the mouths of gainsayers, as well as secure the smiles of the Shepherd, by following quietly in his footsteps. Cheered by his presence, you will then willingly walk through the valley of humiliation and the valley of the shadow of death; yea, you will even joyfully pass through the valley of death itself, singing, as you go, "Thanks be unto God, who has given me the victory."

Christian Intelligencer.

### The Fellowship:

#### The Substance of an Address

TO THE TABERNACLE BAPTIST CHURCH, DETROIT,  
On the Lord's Day Morning, January 12th, 1851,  
On the Scriptural Rule of Maintaining the Revenue of the Church.

BY REV. JAMES INGLIS.

There is no form of infidelity more fatal or ensnaring than that which, with smooth applause, puts forward the Lord Jesus Christ as the most perfect of moral teachers, and the greatest of human reformers. It makes little difference whether this be done in connection with the admission or denial of his true divinity. In the former case his system is enforced by the personal influence of the teacher—in the

latter the system is recommended by its own excellence. This distinction is the most that can well be claimed between Unitarians and a numerous class connected with Churches who hold by orthodox symbols, or confessions of faith.

Under their united influence Christianity has come to be extensively regarded as heaven cast into the mass of humanity, which is gradually to pervade its social and political relations—to elevate the condition of man as a dweller among things seen and temporal, and thus, secondarily, to prepare him for a state of perfect enjoyment beyond the grave. Such views of Christianity place the nominal churches in an attitude to invite an alliance with the world; and threaten to reduce the voluntary churches of the New World, to a subserviency to the Republic similar to that in which state churches in the Old World are held by the Crown. Without dwelling upon the proofs of this threatened danger afforded by recent events, we may remark that in this tendency may be found an explanation, in the first place, of the popularity of loose notions of the nature and government of Christ's Church, and in the next place, of the extent to which the Church is sustained by avowedly carnal men, and openly carnal means.

An indirect influence upon the social and political condition of mankind, is no doubt inseparable from the progress of the gospel. The restoration of the diseased to health is accompanied by a restoration of the hue of health to the wan and wasted cheek, but it would be a vain and frivolous mind which dwelt upon that circumstance as the great object of the cure, and degraded the physician to a mere dealer in cosmetics. Unspeakably more misplaced is that preaching which lays such stress upon the indirect influence of the gospel as to make it seem to be the great object of Christ's mission to give an impulse to civilization, to overturn earthly tyrannies, and lead on the world to the enjoyment of a golden age. The gospel, while it elevates mankind, belittles a temporal existence, and represents its most improved condition as but the tent-like accommodation of a pilgrimage journey. The truth about Christ's mission is, that God sent forth his Son, born of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. His great design was not to establish universal democracy, promote a refinement of manners and literature—to foster habits of industry and enterprise—or generally to urge on what is styled "the car of modern improvement," but to deliver men from spiritual bondage—to reconcile them to God—to purify unto Himself a peculiar people zealous of good works—that now unto the principalities and powers in heavenly places might be made known by the Church the manifold wisdom of God, and that at last he may present us without spot and blameless before the presence of His glory at his coming.

His followers are in accordance with this design, separated from the world. In their separation they are not left to seek for themselves any or no organization—but each of them, in the act of separation, owns allegiance to a new Lord; and their obedience to a common will or their union in a common love, for it is one and the same thing, constitutes the basis of an organization which finds its fulfilment in all the ordinances and commandments of the Lord.—This divine order is in Scripture illustrated by a variety of striking figures, which all intimate, not only the closest union, but the most minute regulation, under the single and undivided supremacy of him whom God has given to be head over all things to the Church. Thus, the Church is spoken of as a *building*, and then "they are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, to whom the whole building fitly joined together groweth into a holy temple in the Lord." Or the Church is spoken of as a *body*, and then "acting sincerely in love they in all respects grow up unto him who is the head, even Christ, from whom the whole body fitly joined and united together through every aiding joint, according to the effectual working in the due proportion of each part, produceth the increase of the body to the building itself up in love."

It will scarcely be regarded as censorious to allege that the bulk of professing churches do not follow any such strict and minute regulation of their order, as we believe is contained in the New Testament; since many of them deny that they are bound by anything more than general principles, which they are left to accommodate to the varying circumstances in which they are placed, and claim for themselves legislative powers. Amongst those which profess to own that Christ is the alone king and legislator of the Church, it will not be denied that it has become common to take his law at second hand. Usage has established a tyranny which absolutely forbids a direct appeal to the word of God, and indolence or indifference readily assents to the prohibition. To the traditions and usages of a sect or denomination, we as a Church owe no allegiance, but in prac-

tice as in profession we take the word of God as the only rule of our faith and practice. At every step we feel bound to ask, not "which is customary?" but, "what is the will of the Lord, intimated in express precept or apostolic precedent?"

In prosecuting this course, we should not be unmindful that our inexperience may well make us differ with humility from received opinion or established custom, though neither the one nor the other is the rule according to which we shall be judged. It is required in stewards that a man be found faithful. At the same time it is matter of gratitude that as a Church, we enjoy unusual advantages for a free and impartial inquiry into the mind of the Lord. Of seventy-five members who make up this body, at least sixty of us have been brought up in what are called pederbaptist communities, and so far from having been guided by tradition and custom in our profession of the faith, we have with more or less sacrifice of prejudice, interest, and comfort, followed our convictions of what the will of the Lord is. Having sacrificed the prejudices of early education and connection, we have not been tempted to submit ourselves to the prejudices of the denomination to which in principle and profession, we now stand related, because from the first we have found that none have been more ready to resent an attempt to escape from the abject bondage of tradition, than those very men who profess to hold by the word of God alone.

With all the disadvantages of our own inexperience, and the opposition and misrepresentation of others, never, I will venture to say, since the days of the apostles, have the deliberations of a Church been characterized by greater kindness, forbearance, and gentleness, nor its decisions by greater unanimity. Our attention to what may be called the business of the Church, so far from interrupting has uniformly been conducive to spiritual enjoyment. I remember no discussion or action which has not resulted in an increase of mutual esteem and affection. While we receive with humble gratitude, these manifestations of the indwelling of that Spirit, whose fruit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, we may cherish the hope that thus God is preparing to show by us, that human policy has not yet succeeded in improving upon the original simplicity of the divine institution.—We may at least be encouraged to go forward in a firm and fearless confidence in the wisdom of His appointments.

The enterprise in which we are embarked, is high and holy. And though there are none but volunteers in it, the direction which our zeal and labor shall take, is not of our own choice. Individually, we are not our own, collectively we are the body of Christ, and are bound to the will and work of Him who desires all men to be saved, and to come to a knowledge of the truth; and we must seek to do his work, and to show forth his glory in his own way. The enterprise is too great to be left to human power or wisdom. By seeking out many inventions, the professing churches have failed, and their history will prove that just in proportion as human policy has been resorted to, they have come short of what the first glorious era of the gospel promised. If in the propagation of the faith, and the advancement of the work of grace, our churches have lagged and shall lag woe-fully behind, it is not because the truth has changed or the Spirit deserted his advocacy—it is not because the divine grace is exhausted or the divine energy wearied out. It is, amongst other reasons, because she has abandoned the simplicity of her order, and the spirituality of her action, for a more combrous and imposing display of outward strength. David has put on the armor of Saul, and a helmet of brass on his head, he has armed him with a coat of mail, and girded his sword upon his armor—he is crippled and encumbered, he must put them off, take his staff in his hand, choose his five smooth stones out of the brook, and put them in his Shepherd's scrip, and take his sling and draw near to the Philistine in the name of the God of Israel, and see whether it shall not again be known that there is a God in Israel, who saves not with sword and spear, for the battle is the Lord's.

In accomplishing the Lord's work in this world, the Church of course has need of material as well as spiritual resources. I say, of course, from the fact that the Lord has been pleased to use such an agency in the accomplishment of his works. He might have employed a supernatural agency for the propagation of the gospel. He might have written it in characters of fire in the heavens, or heralded it by the tongue of the thunder storm. He might then have removed believers from the sphere of ordinary wants and weaknesses—or he might have guarded them by the immediate ministry of angels—and fed them in deep solitudes with bread from heaven. But in infinite wisdom He has determined otherwise. When the three favored disciples were upon the Mount of Transfiguration, they said, "It is good for us to be here," and purposed building tabernacles



where their heavenly guests might be entertained—but he who was wiser thought it better that they should go down to battle with the ordinary trials and necessities of life. He had earnest work for them to do amongst men. He led them down and said, "Go preach the gospel to every creature." He left them to be sustained by the common means of life, and to find a watch-care, not in angel ministry, but in the sympathy and affection of the brotherhood.—They are warmed, and clothed, and fed as ordinary mortals.

In short, though the Church's aim is spiritual, and her work respects the souls of men, she must have temporal or pecuniary resources, in order to its accomplishment. These resources are to be furnished by the ordinary toil and industry of its members. They are individually charged to provide for their own, and especially for them of their own households, and it is written as plainly in God's word as in his providence, "he that will not work must not eat." There is just this great difference between the man of the world and the Christian; bodily wants are with the former, objects to which he devotes himself—with the latter, they are necessities to which he stoops. The former labors for the bread that perishes, and his concern terminates there. The latter labors to support a natural life, but it is that he may live to Him that died for us and rose again. But it is not only true that the natural life of a believer at large, being sustained by natural means, they must apply themselves to toil and industry like other men. The Church collectively, needs pecuniary resources. For it frequently requires the services of individual members for its edification and government, and for the publication of the gospel. When a person is thus summoned from his private calling, to do the work of the congregation, his bodily necessities remain the same as before, and there are no supernatural supplies for them—here is one object for which the Church needs a common fund, "For even so hath the Lord ordained, that they who preach the gospel should live of the gospel, and the laborer is worthy of his hire." The gospel doctrine is not that there is a favored class who, in virtue of certain official or ceremonial claims, are to be sustained at their ease and in affluence. But it is a matter of common justice that if a Church withdraws a man from the prosecution of an ordinary calling to do a public work, then must his support be undertaken by the body. This holds good not only of pastor or evangelist, but of a deacon or messenger, or any other member who is called to a public service, to the neglect of his private business.

But this is not all. The Church is Christ's agent for doing good in the world. Her work may be best learned by looking to the life of Him whose "body and representative she is." His great object was to save sinners. But while he pressed on to this subject, he went about continually doing good. Accordingly he has left it obligatory on his people, to do good unto all men as they have opportunity, and especially to those who are of the household of faith. And it is declared that "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep ourself unspotted from the world." We cannot wonder that the support and relief of the poor and afflicted, should occupy such prominence among the obligations of the Church, for even on rational grounds, it may be asked, "If any man seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in that man?" Besides, what sacredness does the Lord throw around the privilege of doing good, when he assures us, that he will acknowledge the most trifling kindness done to his disciples as done to himself. The support of the poor is a common charge of Christians, and is to be secured by the collective resources.—(To be continued.)

### The Trial of Antichrist.

(Continued from our last.)

*The Proceedings at a Special Commission, held at the Sessions House of Truth; in order to the Trial of Antichrist, for High Treason against His Most Sacred Majesty, King of Heaven and Earth.*

*Philip, Duke of Suabia, sworn.*

Q.—Was there not a dispute between you and Otho IV. respecting the right to the empire of Germany? And did not the prisoner at the bar interfere on this occasion, arrogating to himself authority, as Vicar of Christ, and sovereign of the world?

A.—There was such a dispute, and the prisoner did presume to settle the same as Vicar of Christ on earth. He therefore thundered out his excommunications against me, and espoused the cause of Otho.

Q.—What name did he go by then?

A.—Pope Innocent III.

*Otho IV. Emperor, sworn.*

Q.—Did the prisoner at the bar justify your

claim and establish you as emperor of Germany, in opposition to Philip.

A.—Yes. He sanctioned my claim, and supported it till the death of Philip, which happened in the year 1209, after which he excommunicated and deposed me, and placed on the imperial throne Frederic II., my pupil, in the year 1212. The prisoner then went by the name of Pope Innocent III.

*Philip Augustus, King of France, sworn.*

Q.—Do you know the prisoner at the bar, and by what name was he called when you knew him?

A.—I knew him well. He went by the name of Pope Innocent III.

Q.—Was you not anathematized and excommunicated by him?

A.—I was, for a divorce, from Ingerburg, a princess of Denmark.

*Frederic II., Emperor, sworn.*

Q.—Did you not take a very active part in the wars in Palestine, known by the name of the Crusades?

A.—Yes. I had the command of an army given to me by the prisoner at the bar, when he went by the name of Pope Gregory IX. I set out on the expedition, in the year 1228, and was crowned king of Jerusalem.

Q.—Did not the prisoner excommunicate you, under the pretext of disobedience to his authority as Vicar of Christ?

A.—He did, by different names. First, when he assumed the title of Pope Gregory IX., because I delayed to go on his expedition; which bull was drawn up in the most indecent and outrageous language. But I was so devoted to the service of the prisoner, that I set out, and arrived with a large army in the Holy Land, in the year 1228. But how great was my surprise, when I heard, that after my departure, this pretended Vicar of Christ had made war against me in Apulia, and was using his utmost efforts to arm all the European powers to join him. As soon as I heard of these perfidious and violent proceedings, I returned to Europe in the year 1229, defeated the Papal army, and retook the palaces I had lost in Sicily and Italy. After this I was induced to make peace with the prisoner, and he gave me public absolution.

This peace, however, was but of a short duration; for it was not possible that I could long bear the insolent proceedings, and the imperious temper of this headstrong pontiff. I broke therefore all alliance with him, and was no longer considered friendly to his ambitious authority. This, with other steps that were equally provoking to his avarice and ambition, drew the thunders of the Vatican anew upon my head, in the year 1239. He therefore excommunicated me publicly, with all the circumstances of severity that vindictive rage could invent, and I was charged with the most flagitious crimes and impious blasphemies, by the outrageous pontiff. He then sent a copy of this terrible accusation to all the courts of Europe, while my victorious arms maintained my ground, and reduced him to the greatest straits.

To get rid of these difficulties, under which the prisoner labored, through his ambition, he convened, in the year 1240, a general council at Rome, with a view to depose me by the unanimous suffrages of his cardinals and prelates, that were to compose that assembly.—But I disconcerted that audacious project by defeating, in the year 1241, a Genoese fleet; on board of which the greatest part of these prelates had embarked. I committed to confinement these reverend fathers, and seized all their treasures, which disappointment, attended with others, so dejected the prisoner, that he changed his name to that of Celestine IV.

He had scarcely assumed this new title, before he claimed another, that of Pope Innocent IV., but although he had altered his appellation, his arrogance and fury remained the same.—However, by this new name he proposed terms of peace, but they were too imperious and extravagant not to be rejected with indignation. The prisoner, not thinking his person safe in any part of Italy, set out for Genoa, and afterwards for Lyons, in the year 1244. Here he assembled a council the following year, when he deposed me, and declared the imperial throne vacant.

This unjust and insolent measure was regarded with such veneration, and looked upon as so weighty by the German princes, who were blinded and seduced by the superstition of the times, that they proceeded instantly to a new election. Henry, Landgrave of Thuringia, was therefore first elected, and after his death, William, Count of Holland, to the head of the empire. Far from being dejected by these cruel vicissitudes I continued to carry on the war in Italy and oppose the prisoner to the utmost of my power, until a violent dysentery disabled me from taking the command of my army, on the 13th of December, 1250, in Apulia.

*Cross-examined by Counsellor Quibble.*

Q.—You say that Innocent IV. proposed

conditions of peace that were too imperious for you to submit to. Do you know what they were?

A.—Yes; I certainly do very well.

Q.—What were they?

A.—The preliminary conditions were—First, that I should give up entirely to the Church the inheritance which was left to it by Matilda. And secondly, that I should oblige myself to submit to whatever terms the Pope or prisoner at the bar should think fit to propose, as conditions of peace.

*Philip, King of France, sworn.*

Q.—What name did the prisoner at the bar assume when you knew him?

A.—Several. I knew him when he was called Pope Boniface VIII., Pope Benedict XI., and Pope Clement V.

Q.—Will you relate to the court what you knew of him in France during your reign?

A.—About the beginning of the fourteenth century, when the prisoner was known by the title of Pope Boniface VIII., he sent me one of the haughtiest letters imaginable, in which he asserted that I, with all other kings and princes whatever, were obliged by a divine command to submit to the authority of the Pope in all political and civil matters, as well as religious. I answered him in tones expressive of contempt. He rejoined with more arrogance than ever, and in that famous bull, *Unam Sanctum*, which he published at this time, he asserted that Christ had granted a two-fold power to the Church, or the *spiritual* and *temporal* sword to him. And also, that he had subjected the whole human race to his authority, as Roman pontiff, and that whoever dared to disbelieve it, were to be deemed heretics, and stood excluded from all possibility of salvation. And he maintained, in express terms, that the Universal Church was under his dominions; and that princes and lay patrons, councils and chapters, had no more power in spiritual things than what they derived from him, as Vicar of Christ.

I then assembled together the peers of France, in the year 1303. And although several princes had failed in the attempt to check his ambition, I resolved to try. I ordered William de Nogaret, a celebrated lawyer, to draw up accusations against him, publicly charging him with heresies, simony, and many vices, demanding a council to depose such an execrable Pope. Immediately after this, he excommunicated me and all my adherents.

Far from being terrified by any papal thunder, I again assembled the states of the kingdom, to sit in judgment upon him. After which I sent William de Nogaret, the lawyer, to seize him and bring him a prisoner to Lyons. Boniface, who then lived in perfect security at Anagni, was taken agreeable to order, by this resolute man, but being rescued by the inhabitants, he soon changed his name, through the illness occasioned by the rage into which the lawyer had thrown him.

*Emperor Sigismund, sworn.*

Q.—Do you not profess the Roman Catholic religion?

A.—I have long professed to be a Roman Catholic, and I confess I have been so deluded, that I have even worshipped the prisoner at the bar.

Q.—Do you recollect attending a rebellious convention, called the Council of Constance, convened by the prisoner?

A.—I do. It was at Constance, was opened in the year 1414, and sat about three years and a half.

Q.—Do you know the reason assigned for calling this council?

A.—I do. It was principally to heal the divisions which had long rent the Church. But there were others.

Q.—Will you relate to the court some of the principal disorders that were then thought to require a remedy?

A.—I will. When I came to the imperial throne, I found the Church called after the name of the prisoner, divided into two great factions, and was governed by two who professed to be the pontiff and Vicar of Christ. The prisoner, then at Rome, went by the name of Pope Boniface IX., and the other, who resided at Avignon, by that of Pope Benedict XIII.—Soon after this the prisoner assumed a new title, that of Pope Innocent VII., and in about two years after another, and was called Pope Gregory XII. Benedict being besieged in Avignon by the king of France, escaped first to Catalonia, and afterwards to Perpignan, but did not relinquish his pretension to the Papedom.

A plan of reconciliation was however formed, and the two contending pontiffs bound themselves, each by an oath, to make a voluntary renunciation of the papal chair, if necessary for the peace and welfare of the Church. This agreement they both violated in the most scandalous manner. Eight or nine cardinals deserted Benedict, on account of his place of residence, and united themselves to the others who espoused the claim of the prisoner, when they agreed to assemble a council at Pisa on the 25th

of March, 1409. This assembly accordingly met, and on the 5th of June pronounced a heavy sentence of condemnation on both their names, for being guilty of heresy, perjury, and various crimes. They also declared them unworthy of the smallest honor or respect.

But however strange it may appear to the court, they proceeded to elect the prisoner by a new title, known in the papal list by the name of Pope Alexander V., which so far from promoting peace in the empire, divided the people into three divisions, and hurled all Europe into confusion. The king of France and several other princes, labored with me to restore tranquillity; I requested the prisoner to call a council, who having in about a year assumed the appellation of Pope John XXIII., he consented, and accordingly issued out his summons to meet at Constance in the month of November, 1414.

Before the meeting of this council, there were great commotions in several parts of Europe, but more especially in Bohemia, about religion. There was one John Huss, once a priest under the prisoner and professor of divinity in the University of Prague, who preached with great freedom against the supremacy, government, vices, and wickedness of the prisoner and his clergy, against whom he manifested the firmest opposition. He was a man of the highest reputation for the purity of his doctrine and life, so that no other charge could be brought to oppose him but his opposition to the prisoner's authority. The archbishop of Prague and the clergy in general were so greatly incensed, that they brought an accusation against him before the prisoner, and he was excommunicated in the year 1410.

Huss, however, continued to preach in the same manner, and many embracing his doctrine, he was ordered to repair to the council at Constance, to answer to the charges brought against him. I knew well that his appearance would be attended with danger to his person, as I was confident that he had many enemies to encounter with. I therefore granted him a safe conduct to Constance, security while he continued there, and every protection on his return, on his consenting to attend; all of which I promised in the most solemn manner. He obeyed the summons, and vindicated his conduct before the council in a manner that greatly surprised his adversaries. But, he was declared to be an heretic, was cast into prison, and condemned to be burnt. I pleaded my solemn promise to secure him from injury, but it was overruled: when, to satisfy my guilty conscience, and remove every impediment out of the way in future, a law was framed, that faith must not be kept with heretics. He was therefore burnt on the 6th of July, 1415.

Q.—Was there not another also condemned by the same council, and burnt at the same place?

A.—Yes; his name was Jerome of Prague, John Huss's companion and friend, who accompanied him to Constance, with the design of supporting his persecuted friend. He was burnt on the 30th of May following.

Q.—Did you violate your oath because that council, or rebellious convention, formed that infamous decree, in the name of the Vicar of Christ?

A.—I confess I was awfully deluded. I knew nothing of the laws and statutes of the Sovereign of heaven. They were hid by his priests from me. Could I only have seen the consequences that followed, it is more than probable I should never have violated my promise, as a civil war was kindled, and the Bohemians revolting, maintained and defended their opinions by arms as well as arguments.

Q.—As you was present at that council, or disaffected assembly, will you relate to the court what you know of the reasons why the prisoner changed his name during the time the council sat.

A.—When he yielded to my entreaty, as I before noticed, he summoned the council by the name of Pope John XXIII.; but after the assembly met, they decreed that the names of Benedict XIII., Gregory XII., and John XXIII., should be branded with infamy and contempt, especially the one by which the council was collected, for having among other things laid to his charge, maintained openly and obstinately, that the souls of men die as the souls of beasts; and that there is neither heaven nor hell. It was then agreed that the prisoner should be elected by a new and better title, which was done accordingly, and he assumed that of Pope Martin V., Vicar of Christ and Prince of the Apostles. And I confess that being deluded by him, I kneeled down, kissed his feet, and worshipped him.

Q.—Do you recollect his sending ambassadors to Constantinople by this name, with some particular instructions?

A.—I do.

Q.—Do you know the prisoner's hand-writing?

A.—I do.

Q.—Did you ever see this paper before? (A paper produced to this witness.)



A.—I have; it was written by the prisoner by the name of Pope Martin V.

The paper was then read; it was the instructions of the ambassadors sent to Constantinople; the beginning of which will show the impiety and arrogance of this pontiff in a manner that could leave no doubt on the minds of any, if he had usurped the dignity and titles of our beloved Sovereign or not. It was as follows:—

"The Most Holy and Most Blessed, who hath the Heavenly Empire, who is Lord on earth, the Master of the Universal World, the Father of Kings, the Light of the World, the Most High and Sovereign Bishop Martin, by divine providence commandeth unto Master Anthony Mason," &c., &c.

Here the people appeared filled with indignation, and were so irritated, that the court could not proceed for several minutes. And it is probable the prisoner would have been dragged from the dock, and would have become the object of the vindictive rage of the populace, but for the Lord Chief Justice, who after obtaining silence, observed, that however hideous and numerous the offences of the prisoner might be, it was just that he should have a fair and legal trial.—(To be continued.)



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MAY 24, 1851.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

### THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev. II:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

### TRANSLATION OF THE PROPHECY OF ZECHARIAH.

[The following translation of ZECHARIAH, by Prof. WHITING, published in the *Morning Watch* in 1845, has never before been given to the readers of the *Herald*.]

The chronology of this prophecy is settled with a precision, which does not apply to several others. ZECHARIAH began to prophesy "in the eighth month, in the second year of DARIUS" (Hystaspes). The foundation of the temple was laid B. C. 535. (Ezra 3:10.) The work, however, was interrupted by the enemies of the Jews, during the residue of the reign of CYRUS, (Ezra 4:4, 5): "Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them,

to frustrate their purpose, all the days of CYRUS king of Persia, even until the reign of DARIUS king of Persia;" and in fact, until the second year of DARIUS HYSTASPES (Ezra 4:24): "Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of DARIUS king of Persia." In that year we are told (Ezra 5:1, 2): "Then the prophets, HAGGAI the prophet, and ZECHARIAH the son of IDDO, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them. Then rose up ZERUBBABEL the son of SHEALTIEL, and JESHUA the son of JOZADAK, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them." According to PRI-DEAUX, the second year of DARIUS corresponds with the year B. C. 520. BROWNE, however, in his learned work, "Ordo Sæclorum," fixes on the year B. C. 518 as the second year of DARIUS.

The business of an interpreter, and that of a translator, are entirely distinct. The province of the latter consists, simply in presenting the *thoughts* conveyed by the original text, in the dress of that language which he employs for his translation. Hence, in this version, no notes have been made, except those which, in a few cases, show that the Hebrew text is capable of being rendered in more than one way. A good commentary on this prophecy, in which the commentator, by reference to other portions of the Scriptures, might elucidate its obscurities, and indicate the events which it shadowed forth, is much needed.

#### [CHAPTER I.]

1 In the eighth month, in the second year of Darius, was the word of Jehovah to Zechariah, the son of Barachiah, the son of Iddo the prophet, saying, 2 Jehovah hath been greatly angry with your fathers. Now, say thou to them, Thus saith Jehovah of hosts; Turn ye to me, saith Jehovah of hosts, and I will turn to you, saith Jehovah of hosts. Be ye not like your fathers, to whom the former prophets have cried, saying, Thus saith Jehovah of hosts; Turn ye now from your evil ways, and your evil doings: but they did not hear, nor listen to me, saith Jehovah. Your fathers, where are they? and the prophets, do they live forever? But my words and mine ordinances, which I commanded my servants the prophets, did they not overtake your fathers? and they turned and said, As Jehovah of hosts thought to do to us, according to our ways, and according to our doings, so hath he done with us. On the twenty-fourth day of the eleventh month, which is the month Sebat, in the second year of Darius, was the word of Jehovah to Zechariah the son of Barachiah, the son of Iddo the prophet, saying, 8 I saw by night, and behold a man riding on a red horse, and he stood among the myrtle-trees which were in the shady-place; and behind him were red horses, bay, and white. And I said, O my lord, what are these? And the messenger who talked with me said to me, I will shew thee what these 10 are. And the man that stood among the myrtle-trees spoke and said, These are they whom Jehovah hath sent to walk about in the earth. And they spoke to the messenger of Jehovah, who stood among the myrtle-trees, and said, We have walked about in the earth, and behold, all the 12 earth sitteth still, and is quiet. Then the messenger of Jehovah spoke and said, O Jehovah of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which 13 thou hast had wrath these seventy years? And Jehovah answered the messenger that talked with 14 me good words and comfortable words. And the messenger that talked with me said to me, Cry thou, saying, Thus saith Jehovah of hosts; I am jealous for Jerusalem and Zion with a great 15 jealousy. And I am mightily angry with the careless heathen; for I was but a little displeased, and they helped forward the calamity. Therefore thus saith Jehovah; I have turned to Jerusalem with mercies: mine house shall be built in it, saith Jehovah of hosts, and a line shall be 17 stretched forth upon Jerusalem. Cry yet, saying, Thus saith Jehovah of hosts; My cities through prosperity shall yet overflow; and Jehovah shall yet comfort Zion, and shall yet choose 18 Jerusalem. And I lifted up mine eyes, and saw, and behold four horns. And I said to the messenger that talked with me, What are these? and he answered me, These are the horns which have 20 scattered Judah, Israel, and Jerusalem. And 21 Jehovah showed me four craftsmen. Then said I, What are these coming to do? And he spoke, saying, These are the horns which have scattered Judah, so that no man did lift up his head: and these are come to terrify them, to cast out the horns of the heathen, who lifted up a horn over the land of Judah to scatter it.—

#### [CHAPTER II.]

1 I lifted up mine eyes, and looked, and behold a man, and in his hand a measuring line. Then said I, 2 Whither goest thou? And he said to me, To measure Jerusalem, to see what is its breadth, and 3 what is its length. And behold, the messenger who talked with me went forth, and another messenger went forth to meet him, and said to him, 4 Run, speak to this young man, saying, Jerusalem shall be inhabited without walls on account of the 5 multitude of men and cattle in her: for I will be to her, saith Jehovah, a wall of fire around, and for 6 glory, I will be in her midst. Ho, ho, now flee from the land of the north, saith Jehovah: for like the winds of four the heavens I have scattered you, 7 saith Jehovah. Ho, Zion deliver thyself that dwellest with the daughter of Babylon. For thus saith Jehovah of hosts: After the glory hath he sent me to 8 the heathen who destroyed you: for he that toucheth you, toucheth the pupil of his eye. For behold, I will shake my hand over them, and they shall be

a spoil to their servants: and ye shall know that 10 Jehovah of hosts hath sent me. Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith Jehovah.— 11 And many nations shall be joined to Jehovah in that day, and shall be to me for a people: and I will dwell in the midst of thee. And Jehovah shall inherit Judah his portion on the holy land, 13 and shall choose Jerusalem again. Be silent, O all flesh, before Jehovah: for he is risen up from

#### [CHAPTER III.]

1 his holy habitation. And he shewed me Joshua the high priest standing before the messenger of Jehovah, and Satan<sup>b</sup> standing at his right hand to resist him. And Jehovah said to Satan, Jehovah rebuke thee, O Satan; even Jehovah that hath chosen Jerusalem rebuke thee: is not this a brand 3 snatched out of the fire? And Joshua was clothed with unclean garments, and stood before the messenger. And he spoke and said to those who stood before him, saying, Take away the unclean garments from him. And he said to him, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with costly garments. 5 And I said, Let them set a clean mitre on his head. So they set a clean mitre on his head and clothed him with garments. And the messenger of Jehovah stood by. And the messenger of Jehovah testified concerning Joshua, saying, 7 Thus saith Jehovah of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also rule my house, and shalt also keep my courts, and I will give thee leaders 8 among these who stand by. Hear now, O Joshua the high priest, thou and thy companions who sit before thee: for they are signs: c for behold, I will bring forth my servant The Branch.<sup>d</sup> For 9 behold the stone that I have laid before Joshua: on one stone shall be seven eyes: behold I will engrave the engraving thereof, saith Jehovah of hosts, and I will remove the iniquity of that land in one day.<sup>e</sup> In that day, saith Jehovah of hosts, shall ye, each man, call to his neighbor under the

#### [CHAPTER IV.]

1 vine and under the fig-tree. And the messenger who talked with me came again, and awoke me, 2 like a man who is awakened from his sleep, and said to me, What seest thou? And I said, I have looked, and behold a lamp-stand, gold all of it, with a bowl on the top of it, and its seven lamps on it, and seven pipes to the seven lamps, 3 which are on its top: f and two olive-trees by it, one on the right of the bowl, and one on its left. 4 So I spoke and said to the messenger who talked with me, saying, What are these, my lord?— 5 Then the messenger who talked with me answered and said to me, Knowest thou not what 6 these are? and I said, No, my lord. Then he answered and spoke to me, saying, This is the word of Jehovah to Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith 7 Jehovah of hosts. Who art thou, O great mountain before Zerubbabel? Become a plain: and he shall bring forth the top-stone with shout- 8 ings, "Grace, grace," to it. And the word of 9 Jehovah was to me, saying, The hands of Zerubbabel have founded this house; and his hands shall finish it; and thou shalt know that Jehovah 10 of hosts hath sent me to you. For who hath despised the day of small things? and they shall rejoice, and shall see the plummet in the hand of Zerubbabel, whose seven, they are the eyes of 11 Jehovah, which run to and fro in all the earth.— 12 Then I spoke, and said to him, What are these two olive-trees on the right of the lamp-stand 13 and on its left? And I spoke again, and said to him, What are these two olive branches which by means of the two golden tubes empty the 13 golden oil out of themselves? And he said to me, saying, Knowest thou not what these are? 14 And I said, No, my lord. And he said, These are the two anointed ones, that stand by the Lord

#### [CHAPTER V.]

1 of all the earth. Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. 2 And he said to me, What seest thou? And I answered, I see a flying roll: its length twenty 3 cubits, and its breadth ten cubits. And he said to me, This is the curse that goeth forth over the face of all the earth: for every one that stealeth shall be cut off from this side, according to it; and every one that sweareth shall be cut off from 4 that side, according to it. I will bring it forth, saith Jehovah of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it and its timber and its stones. And the messenger who talked with me went forth, and said to me, Lift up now thine eyes, and see 6 what this is that goeth forth. And I said, What is it? and he said, This is the ephah that goeth forth. And he said, This is its appearance in 7 all the earth. And behold, there was lifted up a talent<sup>g</sup> of lead: and this is a woman that sitteth in 8 the midst of the ephah. And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead on its 9 mouth. And I lifted up mine eyes, and looked, and behold, there came forth two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the 10 ephah between the earth and the heavens. Then I said to the messenger who talked with me, 11 Whither do these carry the ephah? And he said to me, To build for it a house in the land of Shinar: and it shall be established, and set there on its foundation.—(To be continued.)

#### Conflagration of the Globe.

It is the teaching of divine Revelation that the earth, in its present state and form, is not only to have its last day, but that on its last day it is to be subjected to the ordeal of fire. That there is no ab-

c Or, "heaven." d Or, "the adversary." 2 Chron. 2:11. e Or, "types." f Or, "sprout." g Or, "seven eyes shall look on one stone. I will hew it out in one day." a Or, "seven and seven to the pipes on its top." b Or, "ball."

surdity or improbability in the thing predicted, even without the interposition of a miracle, Dr. GREEN shows by deductions from the science of geology.

From the observations made in more than three hundred places in different portions of the globe, it was found that the degree of internal heat increased as you descend at the rate of about one degree of Fahrenheit to about every 45 feet. Supposing it to increase in the same ratio, at the depth of 24 miles, the heat would be sufficient to melt iron, or any known substance. And this internal heat, be the cause what it may, is the source of all the great changes occurring on the surface of the earth, and sufficiently accounts for the volcanic strata which are found 3,000 feet above other rocks on the tops of mountains. The mountains thrown up by volcanoes in South America, Lyell estimates as equal to 363 millions of the largest of the Egyptian pyramids, and displaced beneath the surface of the earth an amount of matter that could not be displaced by all the sediments from the Ganges in 1600 years. A single eruption of the volcanic mountain of Jokul, in Iceland, threw out a stream of lava 90 miles long, and on an average 15 miles broad, and 150 feet deep, and would have covered to the depth of forty feet, 7000 square miles. As a conclusion from these, and many other like facts, Mr. LYELL says that the earth thus undermined must ultimately cave in. If the earth then be a great volcanic pile, feeding its own fires by chemical decomposition, and the water of the ocean is decomposed into its own elements of oxygen and hydrogen, when the final conflagration comes, it will only be the result of agencies which are now at work in the earth, and Mr. LYELL might well exclaim in the words of PLINY, that it is a wonder a single day should pass without a universal conflagration.

#### The Pyramids of Egypt.

The number of these now standing is between forty and fifty. They are all in what is called Middle Egypt, and are divided into five groups. The most remarkable of these groups, as containing the three largest pyramids, is in the vicinity of Ghizeh, not far from Cairo. The loftiest of this group is that of Cheops, so called from the name of the prince by whom it is supposed to have been built. It covers a space of more than thirteen acres of ground. Its perpendicular height is 480 feet, thus making it the highest work of man in the known world. Supposing this pyramid to be entirely solid, which, however, it is not, as have of late years been discovered, its cubic contents would afford material sufficient for building the fronts of a row of houses, 50 feet in height, and one yard in thickness, whose length would be thirty-four miles! According to Herodotus, 100,000 men were employed for twenty years, in its construction. The remaining pyramids are of smaller dimensions; but they are mostly all, notwithstanding, of immense magnitude. They are not all of stone, some of them being brick. The purpose for which these remarkable edifices were constructed is involved in mystery; even in remotest antiquity their origin was a matter of debate, and nothing certain was known with respect to them or their founders. Most probably they were at once a species of tombs and temples; and may be considered as monuments of the religion and piety, as well as of the power of the Pharaohs.

THE HERALD TO THE POOR.—We are willing to send the *Herald* to 200 of the worthy poor gratuitously, and are unable to send it to more than that number. As we now send it to twice that number, we shall have to discontinue it to a portion of those who receive it, and know not how to discriminate between them, unless those who wish for its continuance, and have no means of supplying themselves, inform us. Those, therefore, marked poor, who have not written us since the commencement of the present volume, and do not soon write us, will be discontinued.

Money to aid in sending the *Herald* to the poor, will enable us to increase the above number. We want to impress on churches, and benevolent individuals, the importance of themselves supplying the poor within their own limits, and seeing that we are not imposed on by false pretensions.

Conference at Boston, Wednesday, June 4th, and continue several days, at Chardon-street Chapel.

#### SECOND ADVENT ANNIVERSARY CONFERENCE,

Held in New York, May 16th, 1851.

#### MORNING SESSION.

The Conference met, by previous appointment, at 10 o'clock A. M., with the Church in Washington Hall, Hester-street, with whom our usual Conferences in this city have always been held.

The assemblage was called to order by Bro. Himes. After a few remarks by him on the organization of the meeting, it was voted to appoint a committee of three to nominate officers for Conference. Bro. C. B. Turner, J. Litch, and B. Morley, were appointed, and instructed to report at the close of the morning services, which it was proposed should be of a devotional character.

Bro. Himes engaged in the most devout and humble prayer, for the grace and mercy of God to sustain and direct in all our deliberations and services



during the Conference, and in all subsequent life, as shall be to his own praise and glory, and to the advancement of his cause, the welfare of souls, and for our good.

He was followed in prayer by brethren from Vermont, Indiana, New York, Massachusetts, Connecticut, Rhode Island, and Canada. The prayers of all were characterized by deep solemnity, fervency, and zeal, imploring the guiding and protecting hand of the Almighty; invoking his special blessings to attend our efforts in his cause, and upon his own revealed truth and people; that he would ever sustain all his chosen ones, and especially those whom he had been pleased to place as watchmen upon the walls of Zion; that he would inspire the hearts of his servants with renewed zeal for his cause, and more abundantly bless their labors in the spread of the gospel, and in preparing souls for the soon coming judgment; and give us love and unity in heart and life.

Bro. Himes said he felt to offer special thanksgiving to God for his blessings, and the sanctifying influence of the Holy Spirit, and for the exhibition of it already manifested here. The character of our meetings would depend upon our keeping the influences of the Spirit which God was bestowing upon us. This seemed like the first and second Advent Conferences held in Boston. While we are here, let us work for God, that we may do something for him, and be a blessing to the people here. Let us do our duty in the families where we may be received to their kind hospitalities, and converse upon the subject of religion, and impress it especially upon the minds of the unconverted. By doing this, we may see the work of God revived, and help the brethren and sisters, and sinners also.

Bro. Litch said that the trials through which we had passed had strengthened his hope and desires for Christ's coming. His feelings were peculiar this morning: such feelings as he had not had in Conference since 1840. A spirit of opposition, disunion, and strife came in at Lowell in 1841, which had continued in various forms till the present time. He rejoiced in the harmonious unity of the feelings of the Conference this morning. He presumed that our work was but just begun, and that God's providences would direct and help to extend the truth, and we should yet see souls embracing it. We must watch unto prayer, and keep our hearts stayed on God, and in love and looking for Christ.

Bro. Mansfield said it gave him great happiness in meeting the brethren and sisters this morning. He never attended a Conference with more interest than he felt in this. He felt that our trials might result in our being more fully sanctified to God if we would thus improve them. He never felt more a sense of duty to maintain the original Advent faith than now. God can yet make us instruments of good, though we do not see all here with us this morning that were once with us. He should trust equally in God if there were not a dozen; yet he would regret to see any fall into error. He felt more the necessity to sustain these truths, as he saw more the dangerous effects of other influences. We must be united, and God will be with us if we maintain the truth in its purity.

Bro. I. E. Jones said that when he reflected that there were so few persons who maintained the purity of the doctrines of the first three centuries of the Church, and of the Church of the Reformation, it was a source of grief to him. There was a solemnity, and yet a deep interest, that after eighteen centuries had elapsed, there were assembled here persons from different parts of America, to consult together upon those doctrines which were presented in Asia, and passed on through Europe until they had reached our shores. Jesus, in his labors with his disciples, gained but an hundred and twenty, who met together after his crucifixion with Peter; but we have more here, who are interested in the same great truths, after the lapse of eighteen centuries. Yes, we shall have more here than he led out to see his ascension. The danger is not that Christ will not come, but the want of a right temper and disposition. "Let each esteem other better than himself." Had this always been acted upon by professed Adventists, we should not only have seen five hundred, but five thousand, here this morning. Somebody is responsible for this result; and if any of the responsibility rests upon us, may God pardon us and keep us from a like course and responsibility in future! The result of this meeting depends upon ourselves. Let each do his duty here and in the families he visits, and we may hope to see souls converted before this Conference closes. God help us that we may compel the world to say, How these brethren love one another!

Bro. Robinson remarked, he did not think to say anything this morning, but the countenance of a man sharpeneth the countenance of his friend, and he felt a desire to speak. Many more of our ministering brethren would have been here, but the great and urgent calls for labor prevented it. We must pray God to raise up and send forth more laborers into his vineyard, that may gather fruit unto life eternal.—We must have devotion as well as truth. God can make us instruments to win souls, and if we trust in him there is no power that can resist the truth as presented by us.

The nominating committee was now called upon to report officers of the Conference. They presented the following report which was adopted: N. N. WHITING, President; J. V. HIMES, Vice-President; C. B. TURNER and L. D. MANSFIELD, Secretaries.

It was voted to appoint a committee to arrange for preaching, &c. Bro. Jones, Robinson, and Turner were appointed.

Adjourned to meet at 2 o'clock P. M.

#### AFTERNOON SESSION.

Meeting opened with prayer by Bro. Whiting, after which several brethren engaged in earnest, importunate prayer for God's blessing upon the Conference, and upon the blessed cause of Christ at large. The season was heavenly and refreshing—the Lord was truly with us.

#### SERMON BY J. LITCH.

Text.—2 Cor. 2:16. "To the one we are the savor of death unto death; and to others a savor of life unto life. And who is sufficient for these things?"

The circumstances in which Paul was placed were peculiar. He had been a Pharisee of the Pharisees, and was a Hebrew of the Hebrews; but he was made an apostle by direct revelation of Jesus Christ. When he went up to Jerusalem and met those who had been considered pillars, he received no additional light from them, but actually imparted to them truths which they did not know, though the same gospel which he preached to the Gentiles. This apostle, thus called and thus endowed, exclaims in the language of our text, "Who is sufficient for these things?"

I shall now consider the particular responsibilities which rest on ministers in this age.

All classes, both the professing and profane, admit that a great crisis is impending; but they are not uniformly agreed as to its nature. There are dangers peculiar to this time. The apostle says, "For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." The apostle did not blunt the edge of the truth, nor corrupt it; but there are many corrupters of God's word.

1st. The word of God is corrupted by false principles of interpretation. There are two classes of interpreters; one maintains the literal, and the other the mystical principle of interpretation. Those who hold up the literal, admit that there are figures, symbols, metaphors, but those are all explained in the Bible. The mystical interpreters insist that there is a mystical or hidden sense in the plainest and most direct language of Scripture. At least four-fifths of the Christian world adopt this principle of interpretation. This is true of the Catholic Church, which interpret the Scripture authoritatively. It would be well if this mysticism were confined to this Church, but it prevails extensively in Protestant Christendom. Among Protestants, however, there is no authority to which we may resort. They are left to float on an ocean without chart or compass to guide them.

2. Besides professed Christians, there is another class of corrupters of God's word—those who profess to be inspired as much as the writers of the Scriptures, such as Andrew Jackson Davis, the clairvoyant revelator, and others. These corrupters of the truth are gaining influence throughout the country. It must be admitted that these men see visions in their mesmeric state, and yet, are not to be credited. God has given a standard: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."—Deut. 18:22.

There is not a single clairvoyant who always tells the truth: this determines the character of their revelations. The prophets always spoke the truth.—But why not receive that part of their communications which is true? Because it is unsafe to trust them; they deny the Holy Scriptures.

3. Another class of corrupters of the truth has recently arisen; I refer to the believers in spiritual rappings, who suppose they hold communion with spirits. They are increasing in all our cities, and throughout the country. They form themselves into circles to receive these communications. Do these spiritual agents ever tell the truth? Yes; they must do this, or they could not deceive. Deceivers always tell some truth. But they make many failures.—Believers in these communications regard the Bible as an antiquated book, and get their revelations fresh from the apostles, now in a higher sphere. When on earth they lived in a barbarous age: we need not pore over the old musty pages of their writings.—But, brethren, we must cling to the scriptures, for they "are able to furnish us unto every good work."

Another danger arises from the increase of Catholic influence. Prof. Morse, the inventor of the telegraph, wrote a series of articles several years ago, showing that the Catholics of Europe intended to flood this country with Papists, devoted to monarchical institutions, then overthrow our free institutions, and en throne monarchy and Popery in their place. The idea was then ridiculed, but it cannot now be questioned. Bishop Hughes says it is no secret that they expect to convert the United States to Popery, and that they expect to see the President and his Cabinet, and Congress, all proselytes to Catholicism. A number of the clergy of all sects, not simply of the Protestant Episcopal Church, have recently embraced Romanism. All these sects contribute their quota to the "mother of harlots."—One of the first lawyers in Philadelphia has recently become a proselyte to the faith. Politicians understand that the Catholics hold the balance of power. At a convention held in Philadelphia for the purpose of nominating a judge, one man received three-fourths of the votes, simply because he was a Catholic.

It is no time for us to be idle when these dangers threaten. Let us be awake to our danger and our duty. Our danger is the more imminent from the fact, that Protestants are ignorant of the real character of this power. Once the Reformers explained the prophecies relating to the "man of sin,"—the "little horn,"—the mother of harlots, &c., but it is not so now. She comes to us with professions of her unity, and points to the divisions of Protestants, and exhibits her magnificent churches, and her splendid rites, and thus entraps the unwary. A woman in Philadelphia, who had been an Adventist, went to the Catholic Church, and afterwards came to me and declared that the Church of Rome was the true Church. In Oxford, England, ninety-one students

have gone over to Romanism, and at Cambridge fifty more. The daughter of Mr Croly, a distinguished writer on prophecy, has also been converted to that faith, and many other persons of eminence.

But it may be said that Popery does not endanger us, because our government is free, and we have a constitution. But I would ask, what is a constitution, but the will of the majority? and where the majority is Catholic, the constitution will become a Catholic instrument.

There is another class of corrupters—Infidels.—Infidelity is the handmaid of Catholicism. Infidels have, however, changed their position; they do not deny a spiritual world, inspiration, &c., but claim that they have as much of communion with the spiritual world, and as much of inspiration as the apostle.

Another class of corrupters of the truth, claim to be infallibly led by the Holy Spirit; and their impulses and imaginings are regarded as the result of divine guidance, and are thus led into many extravagancies. This separating of the Word and Spirit is wrong,—they go together. The Spirit operates with and enforces the truth. The sinner, unilluminated by the Holy Spirit, reads the most solemn and touching narrations of the Bible, without feeling any peculiar emotions. But the Christian, under the influence of the Holy Spirit, is filled to overflowing as he pores over the sacred pages; and as he reads the story of the Saviour's love, and the wonders of his grace, the garden, and the cross, his soul is filled with gratitude, and he cries out, Glory! glory!! GLORY!!! to God! We need both the Word and Spirit.—we must not abandon the literal Word of God. Let us not take one step away from the Word of God: that path leads to perdition!

But let us notice the results of our preaching of the Word. Says Paul: "a savor of death unto death" to those who hear the truth, and yet refuse to believe and obey it. Light rejected hardens the heart, and accelerates our speed downward towards perdition. Christ said: "Woe unto thee, Chorasim, woe unto thee, Bethsaida; for if the mighty works which have been done in you, had been done in Tyre and Sidon, they might have remained to this day."

The ministers of Christ who are faithful, will condemn the unbelieving, as Noah condemned the world, and become heirs of the righteousness of faith.—They cannot say they are ignorant of God's truths; and you will be "a sweet savor to God in them that perish," as well as in "them that are saved."

Though the atonement of Christ is the ground of our salvation, yet our works have much to do with our reward. When Jesus comes to judgment, he will "reward every man according to his works." "I was an hungred, and ye fed me; thirsty, and ye gave me drink."—"Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world." And again: "When ye make a feast, call the poor, the maimed, the halt, and the blind; and ye shall be recompensed at the resurrection of the just."

Peter asked at one time, "What shall we have?" Christ replied: "He that hath forsaken father, and mother, and wife, and children, for my sake, and the kingdom of God, shall receive a hundred-fold, and in the world to come life everlasting." Can we ask for more than a hundred-fold? Let us then "be careful to maintain good works."

How glorious and responsible the work of the ministry! Need we wonder that Paul should exclaim, "Who is sufficient for these things?" How shall we, beloved brethren, discharge the responsibilities of our calling?

I intended to have enlarged, and to remark on the importance of preaching the glorious coming of Christ at hand, in order to counteract those influences which are at work; but my time has passed, and I must close. May God be with us, and strengthen us for our work.

After the discourse of Bro. Litch, Bro. Himes remarked, that we seldom have the opportunity of preaching to each other, as we are occupied in various fields; but it is profitable to us as preachers, to hear the word. There seem to be two classes of influences in the ministry—one positive, the other negative. One class is composed of men who accomplish something—who leave behind them good fruits that may be found afterward. But the other, whom we may call negative men, do but little besides find fault with the other class, and embarrass and undo their work. These, however, may be useful, by trying the patience, and cultivating the Christian graces of others.

In prosecuting our work, we find that we are called upon, not only to proclaim, but to defend the truth. The former we can do with a full soul. The blessed truth flows out easily and copiously from our full hearts, and we enjoy it. But the defence of the truth is more painful and difficult, and we are in danger of doing it in a wrong spirit. We need to see this danger and avoid it; we must have not only the spirit which tears down Babylon, but also that which builds up Jerusalem.

There have been two difficulties with us as a people. 1st. A sort of scepticism as to the results of our labors. If we expect to do nothing, we shall do nothing; but if we expect God to save sinners by our labors, we shall not fail to accomplish something. I think, however, the whole taint of this *do-nothing* system is purged out from us.

2d. We have toiled and labored for the defence of the faith, and have neglected too much impressing those burning, powerful truths on the hearts of sinners so as to lead them to repentance. We have been too much inclined to be satisfied with establishing our positions; and have not given such powerful and urgent appeals to sinners as we ought.

I am conscious of having erred in this respect myself, but have resolved to avoid this in future; indeed, I feel that I have done so in my labors of late.

Let us, my brethren, go out and gather a people for the coming of the Lord.

Prof. Whiting said he sympathized with the remarks which had just been submitted by Bro. Himes. We have too much lost sight of the work of the apostles, which was to preach the whole gospel to lead sinners to Christ. We shall, however, meet with one difficulty: some will say—You are backsliding from the Advent faith. There is but one system

however—we have no new system. The Reformers devoted particular attention to the subject of justification by faith, because the times demanded it.

We are called to proclaim and defend the Advent doctrine, because the times demand it; but we must not overlook nor underrate other important Bible truths—"All scripture is given by inspiration of God, and is profitable." It is our business, therefore, to hold up all of God's truths.

The following appropriate hymn was then sung:

"A charge to keep, I have!  
A God to glorify,  
Who life and all its blessings gives,  
My love for him to try.  
"Arm me with jealous care,  
As in thy sight to live;  
And Oh thy servant, Lord, prepare,  
A strict account to give.  
"Help me to watch and pray,  
And on myself rely,  
Assured if I my trust betray,  
I must forever die."

Conference adjourned to the evening.

#### EVENING SESSION.

Meeting opened with prayer by Bro. Farrar, after which several brethren engaged in prayer, and manifested deep feeling for the conversion of sinners.—Bro. Osler then delivered a discourse on the Personal Advent of Christ, to which the audience listened with interest. It was scriptural, and in a high degree argumentative, and that part which related to Christ's *kingly* character very lucid and convincing. Our brief notes will not enable us to do justice to the sermon in this report, but we shall give it in full another time.

At the close of the sermon, Bro. Mansfield remarked, that the question of Christ's second personal coming was the great question of the age. There were other subjects which were regarded as important; and they were so, but the subject of the Lord's return exceeded in interest and importance all others, and swallowed up all others. It however did not interfere with any of the great moral and religious enterprises of the day,—it rather enforced them.—Every good work should be prosecuted in full view of that solemn event.

In a conversation on the cars with an intelligent Presbyterian gentleman, it was suggested, that too much was made of the Advent doctrine; and he inquired if the Adventists could not do more good by continuing in the accustomed track of labor in which other Christians move! But upon being asked if he would not proclaim the speedy coming of Christ as a motive, if he were satisfied of its truth, he declared that he would, and that his conscience would not be clear without doing so.

This, said Bro. Mansfield, is precisely our position. We are convinced that the Lord's personal coming is near—therefore we must proclaim it.

Bro. M. said, I recently heard a sermon by a distinguished Professor of theology, (Prof. Bush), in which the personal coming of Christ was denied entirely, and the scriptural views of the judgment wholly subverted. The Professor said, that at death there was virtually a resurrection, the soul, emerging into a higher state, was met on the threshold of the spirit world by holy angels, and were greeted with a smile, whatever might have been its character. It then had the opportunity of choosing its associates; if holy, it would continue to associate with holy angels and redeemed saints; but if wicked, would seek kindred spirits, and would wander about in quest of congenial persons, and when found it would then have passed the judgment, which consists only in each man's fixing upon the society of those who are morally akin to himself. There is no such judgment, said the Professor, as we have been made to suppose.

Such teaching as this would hardly have made a Felix tremble; nor would it be likely to make any debauched and wicked man tremble to tell him that the only judgment which awaits him in the future is the choice of his own society! Surely we have fallen in perilous times!

The meeting then adjourned until Wednesday morning.

#### WEDNESDAY, MAY 7.—MORNING SESSION.

Meeting opened with prayer by Bro. Mansfield, Bro. Shipman and Himes following. An earnest and importunate desire was manifested for the Lord's blessing upon the meeting. Bro. Osler then proposed that the time be occupied in hearing from the brethren in their various fields of labor.

Bro. Himes suggested that they should hear from New York and vicinity first.

Bro. Jones, of Brooklyn, remarked, that he had been laboring in that city for a time, and that the cause had passed through various vicissitudes.—Twenty-seven of their members had removed within the last two years, but on the whole, their congregation had increased. They were getting access to more strangers of late, and had resolved to wake up anew to their work.

As Bro. Turner, the late pastor of the New York church, was absent, Bro. Jones was requested to speak of that church.

He remarked, that New York was like the place spoken of in the Apocalypse, where Satan had his seat. The church here has a similar experience to the church at Boston.

After the excitement of the "shut door" was passed, the two congregations of Advent believers united together in one church, and were bound together by love, and it might be said with propriety, "how these Christians love one another." All manner of evil was said of us, but we gave little heed to it. We did not turn aside to slander our brethren,—we found too much to do in talking about the glorious coming of Christ. We have generally been engaged, and have had but little difficulty.

After I closed my pastoral labors with the church in New York, Bro. D. I. Robinson succeeded me, and labored faithfully while with them. The Church are contemplating the erection of a place of worship. One sister had collected \$600 for that purpose among those who were not Adventists, and could raise the whole, if need be.

Bro. H. H. Gross, of Albany and Troy, remarked: Until last fall I did not confine my labors to these two cities. I labored more in the country, but at that time was located in Albany. We have had many discouragements, but also much to encourage us.



Albany has been exposed to all sorts of messages, being a central point, and the church had formed a taste for a variety in preaching, and had been rather disinclined to have a settled pastor. Judaism had, at various times, exerted its influence, and drawn off some from the truth, but a considerable church still remains; and there has not been in the church during the last year one member who has favored the distracting doctrines and movements which have prevailed. I desired to leave the church for other fields, but they declined my proposal to resign. We are situated nearly one hundred and fifty miles from our brethren in any direction, and we need the aid of our talented and efficient preachers. We hope they will not forget us in their labors.

In West Troy the cause is prosperous; there are some devoted brethren there, who have a small chapel in which to worship. There are some genuine and tried friends there.

At Waterford and Lansingburgh there have been interesting meetings. Bro. Himes assisted in holding some at Lansingburgh, and Bro. Robinson at Waterford, and good was done.

At the Nail Works, near Troy, there has been an interesting time. There has been good done, and the friends there have secured a hall, and many expect to have my labors Sabbath afternoons. It is a new interest, the doctrines having just taken root there.

Bro. Mansfield remarked in reference to Western New York, that it was a large field, and he could not be expected to speak of all the field. His labors were at present devoted to Auburn and vicinity. In Auburn there is an interesting church, and there are many warm-hearted Advent brethren there. The spirit of love very generally prevails in the church at the present time. There have been some additions to their numbers of late. Several souls have been converted and baptized. The labors of Bro. Himes and C. B. Turner were very beneficial to the cause. Though at the Conference there was an unpleasant time, no sooner had the discordant scenes ended than these brethren addressed themselves to the work of endeavoring to win souls to Christ, and the Lord smiled on their efforts. We are now talking of erecting a place of worship, have purchased a lot, and obtained considerable on subscription. We hope to be able to carry the matter through.

At Syracuse, the field of my labors before removing to Auburn, the brethren are encouraged, having received some additions to their number, by brethren moving in. They are anxious to have preaching, and will do what they can to maintain the cause there. Their views may be learned from the following letter:

*Dear brethren in Christ, who may be assembled for the purpose of Christian consultation in the city of New York:*

We, the Advent Church of Syracuse, desire to make known to you our confidence, and Christian charity, and regard for our dear Bro. Himes, who, we feel, has been maliciously and unjustly attacked, as it regards his Christian character and moral integrity. We, therefore, would enter our most solemn protest against all surmises and hard speeches that may have been made in regard to the object of his visit to the West, during the past winter,—such as that *he came for the purpose of creating divisions and forming creeds, or for any other unhallowed object.* In all his labors amongst us, we saw no indications whatever of such intentions; but our hearts all beat in unison with his, and we felt to say unto him, God bless you in your labors of love; and while listening to the wholesome teachings which fell from his lips, we felt our drooping spirits aroused, and our faith increased. We desire now to occupy towards him the position that Aaron did towards Moses, in staying up his hands, and encouraging his heart, whilst the stream of affliction is being poured with such malignant contempt upon him, apparently for the sole purpose of destroying his influence, and gaining selfish ends. We would, therefore, say to him, Stand to your post, like a faithful watchman, and receive with Christian patience whatever may be heaped upon you, knowing that he that "lives godly shall suffer persecution;" and whilst you are wading through trials which seem almost overwhelming, keep your eye of faith centered on the object of our desires—the coming and kingdom of Christ; and may God give you grace to live in such a manner, that when you have finished your warfare with the enemy of all righteousness upon this sin-cursed earth, you may hear from the Captain of your salvation—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

In behalf of the Advent Church of Syracuse,  
J. CLAPP,  
Syracuse, May 4th, 1851. GEO. W. DEAN.

Bro. L. E. Bates, G. W. Burnham, S. Chapman, D. Keeler, McWilliams, and others at the West, are laboring for the blessed cause, and are steadfast in the faith. As to myself, I feel more and more the importance of maintaining the doctrine of Christ's coming, and its associated events, as we have proclaimed it in time past, and this not from sectarian considerations, nor through combativeness, but for the cause of God, and for the good of men.

Bro. Litch, of Philadelphia, remarked: Our congregation in Philadelphia continues in about the same state as usual. The Church have been moving in the matter of building a house of worship, and have got some \$3700 subscribed for that purpose, and we hope in the course of a year to be permitted to worship in a house of our own.

Bro. Farrar, of Pennsylvania, remarked:—It is nearly two years since I went into this State. I went to Morrisville, in Bucks county. There were a few brethren in that place, and we held a meeting in a school house. In August I went to Yardleyville, where they had never had any preaching on the Advent. At Bro. Litch's suggestion, a camp-meeting was held, good was done—a church gathered—and in April, 1850, they had erected a chapel. In September a camp-meeting was held also at the suggestion of Bro. Litch. There is a good degree of interest now at this place, their social meetings are interesting. The unhealthy doctrines which have prevailed elsewhere, have not been preached there.

Bro. Boyer, of Pennsylvania, remarked:—I have been laboring in Centre county for the last four years. Bro. Gates had preached some in that region, but there were only two families devoted to the Advent faith. Bro. Estworthy invited me to make his house my home, which I did. Bro. Osler rendered me some assistance in my labors, and his efforts were blessed.

At Mash Creek a church has been raised up, and at Milesburgh also. They have had some trials, but they intend to hold fast the truth.

In Elk county several have become interested in the Advent faith, among them a Methodist minister by the name of Lane. In that part of the country about seventy copies of the "Herald" are now taken. I have recently baptized nine persons. I now supply five churches.

Bro. Daniel Campbell, from Canada West, remarked, that much might be said in reference to Canada West, but he would simply say:—I received the Advent doctrine at the great tent-meeting at Newark, N. J., in the fall of '42. Bro. Reed, a Methodist brother, and a minister of that Church, accompanied me to Canada, and we labored from Coburg to Detroit for about one year, when Bro. Reed returned to the United States, and I remained. Though conscious of my weakness, I felt a weight of responsibility which only God and myself could know, in respect to this doctrine, and for seven years I have devoted myself to it. I have generally travelled from Kingston to the London district. Since Bro. Litch visited us, we have generally endeavored to walk in the order of the gospel. I now travel and preach from Kingston to Hope, a distance of one hundred and twenty miles. We desire to hold several large meetings this summer, and want some of our brethren to come over and assist us. I believe good could be done.

Bro. Bentley, who has labored considerably in Vermont, remarked:—The cause generally is in a good state. I have formerly labored in the region of Bristol, but as "a prophet is not without honor save in his own country," I felt that I could be more useful elsewhere, and have therefore devoted myself to other fields. There are in Bristol some thirty or forty brethren. They hold social meetings, but are glad to have the labors of ministering brethren.

I went to Concord last winter. The cause there is not in so good a state as I could wish. In consequence of being without judicious labors, the door has been opened to strange messages. Across the river from Concord about thirty persons have been converted and led to believe in the Advent doctrine. They hold three meetings on Sunday. There are several young men also who go out and hold social meetings.

In Loudon Village they have regular meetings every Sunday, in the Methodist Chapel. At Loudon Ridge, also, there are good meetings held.

The meeting this morning was harmonious and pleasant, and was very appropriately closed by singing the following hymn, expressive of the feelings of the brethren:

Behold how good a thing  
It is to dwell in peace!  
How pleasing to our King  
The fruit of righteousness!  
When brethren all in one agree,  
How great the joys of unity!

When all are sweetly joined—  
True followers of the Lamb—  
The same in heart and mind,  
In thought and speech the same—  
And all in love together dwell,  
The peace and joy no tongue can tell.

Where unity is found,  
The sweet anointing grace  
Extends to all around  
And consecrates the place;  
To every waiting soul it comes  
And fills it with divine perfumes.

Adjourned until two o'clock P. M.

#### AFTERNOON SESSION.

Meeting opened with prayer, after which the brethren proceeded with their remarks as in the morning.

Bro. H. H. Hall, of Peru, Ind., remarked, that though engaged in business, he had endeavored to do something for the Advent cause, and in his way endeavored to present the truth. They needed more laborers at the West, and it seemed to him, though the demand for the service of Advent ministers in old fields was very great; yet he thought something should be done for those who had never heard the glad tidings of the speedy coming of Christ.

The theme of the Advent delighted his soul, and nerved him up to the service of Christ, and enabled him to live near the cross. He had not met the brethren before in Conference, but was glad to do so at this time, and bid them God speed in their work. He was not ashamed of the gospel of Christ, and had been proscribed and excluded from the Baptist Church, with others, for some views which they held.

Bro. Richmond, from the same place, formerly a Baptist minister, then remarked, that the field was already ripe for the harvest in Indiana, and the truth should be preached. I was formerly in the Baptist Church, but, with Bro. Hall, was excluded for believing in the sleep of the dead and the destruction of the wicked.

[It is worthy of remark here, that the brethren in this Conference who were opposed to the above views, most heartily responded to the sentiments of Bro. Stark's, of Hartford, who spoke at another time on this point, and accorded to all the rights of conscience and perfect freedom of opinion on the points named. It is to be regretted that Bro. Stark's excellent remarks were not taken down, as they would disabuse the minds of some sincere brethren in respect to the feeling of our Conferences on the subject of freedom of thought on those subjects.]

Bro. Osler, of Salem, Mass., said: I visited Salem about three years since, when the brethren requested me to become their pastor. This I consented to do, if they would promise to co-operate with me in

endeavoring to build up the cause. They did this, and have redeemed their promise faithfully. From the commencement, we endeavored to walk in the ordinances of God's house. I went there in May, and in July we got into order. At first we worshipped in a small chapel, but have obtained a large house of worship, and there are but few congregations in the city larger than our own. We have sympathizers in all the churches, and probably there are as many in the different churches who believe the Advent doctrine as there are associated directly with our society. For two years we moved along harmoniously and smoothly, when some difficulties occurred, but they are now about healed. Our Conference was a great blessing, good was done, and souls were converted. Last Sunday I baptized several. We do not hear anybody preach at our Church, unless they are known to be good men. We find it the best way to keep out erroneous teachings, if we do not want the cause distracted. But we are always glad to see our tried and true brethren, and to hear them. A faithful and devoted pastor is the best preventive to evil influences in churches, and I am happy to find that our brethren are waking up to the importance of this subject throughout the country.

I rejoice to find the brethren of this Conference to be of the "positive" character, and not of the "negative." I recognize in the brethren present those of kindred feelings and objects.

Bro. Rogers, of Salem, said he wanted to put a word into Bro. Osler's mouth while he was speaking of the co-operation on the part of the Church in Salem, and that was, that the Church had essentially aided Bro. Osler by their singing. Many persons would come to the meetings because they were fond of the singing. They generally sang in the spirit, and at the same time endeavored to adapt their singing to the subject matter of the hymn.

#### PROF. WHITING'S SERMON.

The time having arrived for preaching, Prof. Whiting read as a lesson, 2 Tim. 4:1-8, and then proceeded to address the Conference from 1 Tim. 4:13—"Till I come, give attention to reading, to exhortation, to doctrine."

The term "doctrine," sometimes signifies the truth taught, and sometimes the act of teaching. Paul exhorted his young son in the gospel to attend to reading, exhortation, and teaching, until they should meet.

In Paul's second epistle to Timothy, he dwells upon the moral qualifications necessary to a preacher of the gospel, and shows that he should be an "example in spirit, in faith, in purity." I shall not, however, dwell upon those qualifications, as they are very well understood. Suffice it to say, that a teacher of moral truth should feel its power, should be established in the faith, should care for the souls of men, should have Christian courage. Though these directions were given in the days of inspiration, all religious teachers were not inspired as the apostles were. God only inspired as many as were necessary for his purpose. The apostles could not always work miracles, else Paul would not have left his companion sick at Miletum. There is no historical evidence, as some suppose, for believing that the Church was inspired until the close of the first century.

It is hardly necessary to remark, that the exhortations of Paul in respect to religious teachers, demonstrate that there is a special class of men called to this work; and until we get a new revelation, we must maintain this doctrine. It is a professed discovery of the present age, that all are equally teachers of the gospel. But wherever they have been all shepherds and no sheep, the church has been scattered and distracted.

But shall a man take it upon himself to say he has been called to teach, and disregard the opinions of his brethren in the church in respect to his calling? When Paul said, "Lay hands suddenly on no man," did he intend to teach that no rules existed for the ordaining of elders? It is plainly the duty of the Church to decide in such matters. It may be asked—Is there not danger of their mistaking? Doubtless there is; but Paul gives the following experience, which shows that he went up to the Church and submitted his claims to them.—Gal. 2:2. Some persons who have been good exhorters, hurry into the ministry unprepared. Such should advise with their brethren, and get counsel from them before going out into the world to meet all classes of opposing influences.

"Give attention to reading." The apostle did not think it "carnal" to read. Some persons seem to think that all they have to do is to allow God to pour in and they pour out the truth. This is a great mistake. Paul said, "Give thyself to reading!" Paul had had experience himself, and did not think that it would injure the young preacher to read. Doubtless this relates primarily to the Holy Scriptures; but it also refers to all other helps to understanding the Scriptures.

When Christ operated on matter, he did it by direct miracle: He said to the midnight billows, "Peace, be still;" but not so with mind. Christ never converted men by simple miraculous agency, but he preached the gospel to them. He took of the mass of truth which God revealed to him, and such as was contained in the Old Testament, and proclaimed it to men. He appealed to the fears of men, and presented the law of God and its penalty. If men think Christ did not appeal to fear, let them hear him: "Fear not them that will kill the body, and after that have no more that they can do; but fear him who, after he hath killed, hath power to cast into hell." "How can ye escape the damnation of hell?" "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels."

Christ pursued the same course which he requires us to pursue to the end, viz., "to preach the word." "Now ye are clean through the word that I have spoken unto you." "Sanctify them through the truth; thy word is truth." If a minister is to use this instrumentality, we see why he is required to "give attention to reading."

Whatever results may be produced by other influences, righteousness will not be one. God's truth is the appointed means for saving men, though the truth, and the agent who yields it, and the Holy

Spirit, are said to do the work. Christ might have communicated directly to each one, but God has not seen fit thus to do, but sends his ministers. The angel did not preach, but directed Cornelius to obtain Peter, and he preached the gospel to him. The angel might have done it at once, but it took Peter about two days to get there; but he had hardly opened his mouth, before the Holy Ghost fell on them.

The Gospel has never been preached anywhere but by men. God does not operate through other agencies in that work. And the command and promise of Christ, "Go ye into all the world and preach the Gospel to every creature, and lo! I am with you always, even to the end of the world"—shows that men will do it till the end. Therefore we must "give attention to reading," in order to be prepared for the work.

If it had been left to us to designate the agency to be used, we would have selected the host of heaven, and not feeble, erring man; but our wisdom is folly. Some persons would tell us that no preachers are needed. But how does it happen, I would ask, that where there are no preachers all goes to destruction? The Bible and the living preacher should go together.

"Give attention to reading," said Paul. We must read so as to understand, and should obtain all the helps we can, in order to understand the word of God. We should read the Bible as wholly inspired, if we would be benefited.

It is said that so much study is superfluous, for those who are most learned, mistake the truth. But this is no objection; a man may profess to understand the healing art, and yet be a quack; but this does not prove that there is no healing art. As ministers of Christ, we must know more than those whom we teach. We do not employ men to teach us the sciences, who do not understand them any better than ourselves. When the Eunuch was reading Isaiah, God did not interpose miraculously to open the scriptures, but he sent Philip to teach him.

The Bible was written in the East, where the customs, mode of living, and habits of thought were all different from our own day; we need to make ourselves acquainted with these in order to comprehend the full import of very many texts.

The three languages in which this book was written, are not spoken in any nation; it must therefore be translated. God used language in accordance with the meaning attached to it at the time, and we must so understand it. How do we know God's will? By a translation, and had not somebody studied and toiled in the work of translating, we should have been bowing down to idols to-day, and paying our homage to a wooden god.

But my hearer may say, "you are imposing a great task upon me." I reply, that nothing is secured without labor. You need the discipline—the mind must be disciplined thoroughly. Your thoughts may be made to take their place—rank and file—in the mind, and you can learn to use the mind as you use the muscles of the arm. By doing this—by thus drilling and disciplining the mind, you take your place as a "workman that needeth not to be ashamed."

Daniel, though an inspired prophet, "learned from books" that seventy years were to be accomplished in the desolation of Jerusalem.

Paul wrote for his "cloak and the books, and especially the parchments." What! Paul write for "books"? Yes, he sent for his books and parchments. This, in the estimation of some, was quite carnal, and indicated a low state of piety; but that is a great mistake. We need all the aid that we can procure in defence of the truth. The devil never opposes error; his opposition is always to the truth.

In coming at the truth, we need to use the appropriate powers of the mind. The mind may be divided into two departments,—judgment and imagination. The latter takes the pencil, and adorns and embellishes: it has its place and work, but it is not necessary to the investigation of truth. Judgment is what is needed there. Our poets, giving rein to their fancy, represent the future in glowing colors, and present, instead of Bible facts, their own imaginations, and give you a splendid airy nothing. They talk about their deceased friends going into the "spirit land," and every hero of a romance is represented as going there. Nothing is said of holiness and faith in Christ as necessary. An acquaintance with the Bible puts a curb on the imagination, and dissipates from the mind all such illusions.

Those persons who trust to their imaginations, do not regard this antiquated book under my hand.

Christ appealed to facts, so should we do, and having given ourselves to the truth, we should not do anything to prevent the truth from being received, by ignorance, or by indulging our imaginations.

The reputation of a people as to their knowledge, is graduated by the condition of their ministry. It is true that "by the foolishness of preaching God saves those that believe;" but not by preaching foolishness.

I do not design to exalt other knowledge above the knowledge of the Bible. Far from it; but a minister should so understand the truth as to "stop the mouths of gainsayers;" not by combativeness, but by argument.

As one of the oldest of the Advent ministers, I would urge upon my brethren that they "give attention to reading;" that they may understand the truth. Improve your time,—or in Bible language, "redeem the time, because the days are evil." Time is short, and it should be improved. Many persons waste a great deal of time, but we should so improve the flying moments, that we may give a satisfactory account, and what we have preached must be examined as well as how we have lived.

#### EVENING SESSION.

Bro. Mansfield preached from 1 Cor. 16:13, 14—"Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity."

As the Secretary did not take notes of the sermon, it is hoped that Bro. Mansfield will give the sermon at another time. The brethren expressed particular interest in having this done, as an antidote to the views of some who have not "stood fast in the faith."—(To be continued.)



## LETTER FROM L. OSLER.

Bro. HIMES:—To keep you apprised of my whereabouts, and inform you of the condition of matters religious in the places through which I travel, I give you this short journal.

I left Salem May 5th, and arrived at New York on the 6th, where I was received most kindly by our tried and faithful friend, Bro. Tracy, who conducted me to Bro. Coon's, whose hospitalities I enjoyed while in the city. I remained two days at the Conference; and two most blessed days they were.—There was but little said about "union," but there was a great deal realized of it. I could in some measure appreciate the feeling of David, as expressed in the 133d Psalm. Bro. Litch having made an appointment for me at Morrisville for the 8th, I left New York in company with Brn. L. and Boyer, to fulfil the same.

On our way we stopped at Trenton, N. J., where I saw Bro. J. Wise, whom I had not seen for five years, but who has remained faithful to the truth and the cause of God, notwithstanding his sorrows and trials. In the evening I preached for the church in Morrisville, in the neat little chapel which by their faithful perseverance they have erected. This church has from the beginning taken a decided stand on the side of "order" and consistency. They will not allow any man to preach for them whom they do not know, or who does not come recommended by some one in whom they have confidence. They have always kept aloof from fanaticism, and from the "divers and strange doctrines" which have "bewitched" some who have departed from "the holy commandment delivered unto them." The result has been, that they all have been kept steadfast, have enjoyed constant peace among themselves, and continued prosperity has attended their labors.

May 6th.—Reached Philadelphia, where I enjoyed the privilege of seeing my mother, brothers, and sisters, and other dear friends with whom I have been acquainted since 1843.

May 10th.—Bro. Boyer and myself started for Lancaster, where we were most cordially greeted by the few remaining friends in that city. Meeting was appointed for Saturday evening, but in consequence of a severe sick head-ache, accompanied with a chill, I was unable to preach, and Bro. Boyer filled the appointment. Sabbath morning and evening I preached to a very few who assembled in their meeting-house. In Lancaster is presented a most perfect exemplification of the effects of those distracting views, which have "crept" in among us, and held by those restless spirits who are ever learning, and never able to come to the knowledge of the truth. The brethren in L., a year ago, had a most promising prospect of having a large and permanent society of believers with them. They purchased a meeting-house, which was filled with attentive hearers, and every thing bid fair for prosperity. But the prospect was soon blighted by those who prefer to carry out their own wild notions, rather than submit to wholesome truth and discipline. The meeting is now closed, and those once interested are now scattered. Bro. Levi Campbell has devoted a part of his own dwelling for the purpose of holding a Sabbath School, where he and Bro. Tucker have an interesting school, numbering from forty to fifty scholars. Bro. Campbell desires me to say, that if any consistent minister visits Lancaster, he will find a home at his house, and also a place to preach in.

May 12th.—Visited Middletown. Adventism is so effectually rooted out of this place, that there was no appointment made for me. Yet there are a very few steadfast ones, but they are much discouraged.

May 13th.—Reached this place. Some of our old friends I learned were dead, some had moved away, and those remaining are still endeavoring to hold fast to their profession of faith. The meeting in the evening was largely attended, the audience seemed to receive the word with all readiness of mind.—They were most starved to death. The remaining friends here are good and true. A stable and consistent minister is much needed in this section of country. To-morrow we start for Centre county to fill my appointments there. Yours in waiting.

Shuremanstown (Pa.), May 14th, 1851.

## LETTER FROM D. CAMPBELL.

Bro. HIMES:—I was requested by friend G. Wright, of Brighton, one of your subscribers, to express to you his satisfaction with the able and judicious manner in which the "Herald" has been conducted. The selections from English and American authors, of different sects, have been both able and judicious, and he has been edified in their perusal. He looks each week for the "Herald" with great interest, expecting a feast, and hardly ever fails to enjoy one. It is not like some other sheets containing light reading, or confused and undigested notions, which are of no real benefit to the Christian; but solid, healthful instruction.

I will also add the testimony of Deacon Howard, of Burford, C. W., a poor subscriber of yours. He and his wife are very aged, being about eighty years of age. They have enjoyed the blessed hope for a long time, even before Father Miller preached the doctrine. They have been constant hearers of the contents of the "Herald" for many years, it being read to them by their son, not being able, by blindness, to read it themselves. Their whole hearts are in sympathy with us, and from full souls they pour out their prayers for the success of the labors of all engaged in the cause. They prize the "Herald" very highly, and though they cannot repay you in silver or gold, yet they remember you at the throne of grace. Others also read it with interest, which has been the means of bringing them out to hear on the subject.

The Advent cause in Canada West has passed through a severe ordeal during the last seven years. Some have turned to the world, some to their old Church relations, and others to what is worse, viz., "vain jangling," Judaism, and the new "doctrines of men," falsely called the "Age to Come." But thanks be to God for giving grace to a faithful few, who still hold the truth in righteousness. In the trials of the cause these have been tried, and will stand by it.

We have made an effort to get up several large meetings this summer, at the request of the friends, and hope to succeed in obtaining such aid as will greatly help and extend the cause.

I will add, that for years I have desired to have the privilege of attending an Anniversary Conference, but till this year have been denied that pleasure.—By the liberal aid of brethren in Canada West, I have enjoyed once more the society of brethren from all parts, as I did at the tent-meeting in Newark, N. J., in the fall of '42-4, when the place was filled with the presence of the Lord. At the Conference in this city last week, I found the same spirit, and the same God presiding over his servants in their deliberations, in the cause of the "coming One," as then. And I feel assured that if we are faithful, we shall be the instruments in God's hands yet of gathering many to the fold of Christ. There was a new interest manifested at the Conference here which made me think of the "jewels and casket." Thank God, they will be gathered up again. Let all take courage.

I believe the movements in Europe are a sign of Jesus near. And while the many of God's professed people are crying "peace and safety," I am convinced the day of desolation is upon us; therefore it stands us in hand to watch in all things. Let those who are called to be evangelists, "do the work of an evangelist;" and pastors, the work of pastors.—every one at his post.

New York, May 15th, 1851.

## Extracts from Letters.

A brother writes from Ludlow (Eng.), April 30th, 1851:

A course of lectures has lately been delivered in Ludlow by Mr. J. W. Bonham, from New York, U. S., on the Second Advent of the Saviour. It is a surprising theme (and the lecturer, though suffering much from bodily indisposition, brought on in publishing this important truth to the world, appeared when speaking upon it, to forget all his debility in the glorious subject): it comforts the believer, for he knows that he may "lift up his head, for his redemption draweth nigh;" and it is calculated to rouse sinners to repentance; for when the Lord comes he will take vengeance on those who know not God, and who obey not the Gospel. Blessed are they who are engaged in such a work, for the word of God declares that "they who turn many to righteousness shall shine as the stars for ever and ever." The lectures were deeply interesting, and sound in argument,—evidently the result of profound thought, for nothing was advanced that could not be proved strictly in accordance with the scriptures. No wild, fanatical views, coined in an over-excited brain, were set forth, no flimsy theories that might be blown away by a zephyr, but Bible truths that no human wisdom could refute, and none but prejudiced minds, fettered with pre-conceived notions of their own, could fail to receive as such.

Would that the like doctrine, delivered as energetically, were sounded more frequently in this dark, beautiful town; that the inhabitants might be roused from their slumbers ere the midnight cry is heard, "Behold, the Bridegroom cometh!" for the night is far spent, the day is at hand when he that shall come will come, and will not tarry; and blessed are they who will be found with their lamps trimmed and burning, waiting and watching for the glorious appearing of the great God and our Saviour Jesus Christ.

It was feared that no place would be obtained in which the Lectures could be delivered, as much opposition was met with from the authorities of the town, who refused the loan of the Hall usually granted for such purposes; but another room was readily procured and filled to overflowing for many successive nights; truly may we say, "If God be for us, who can be against us?" It will be encouraging to the Lecturer to know that his labor has not been in vain, for some of the seed has fallen into good ground and is bringing forth fruit. He that receiveth seed into the good ground, is he that heareth the word and understandeth it. Many, to whom the Bible was a book of little interest, now, like the Bereans of old, desire to search the scriptures, believing that they are able to make them wise unto salvation, through faith in Christ Jesus.

Bro. HENRY LUNT writes from Newburyport (Mass.), May 7th, 1851:

Bro. HIMES:—I am still looking with interest to the coming of Jesus Christ. I still love the Advent doctrine. I think it is not with me a mere nominal, speculative faith; but having become rooted, and grounded, and strengthened, and settled in the hope of the gospel, I look with ardent desire, and pray, Thy kingdom come. Thy will be done on earth, as it is done in heaven. I am not satisfied with the present state of things. Though I have innumerable blessings, for which I thank God daily, and I love to view his hand in all the little events of life: yet this is not my rest. I desire a better country, and the consoling and delightful prospect brought to view in God's word, induces me to forget the things which are behind, and reach forth to those which are before, if I may, by God's grace, enter his everlasting kingdom. I think I love holiness, and righteousness, and truth, and hate sin, injustice, and oppression; and when I hear God's servants present his plan of removing the curse, and purifying the earth, and making his people immortal, and giving his Son dominion over all the earth, I feel to say, Amen: even so come, Lord Jesus, and come quickly. I hope you will not be deterred in your work by any who are endeavoring to destroy you; but press forward until your work is done. Yours, in hope.

Sister MARY M. PHILLIPS writes from Williamsburgh, L. I.:

Bro. HIMES:—Had Father Miller lived to see this day, he would have realized the interpretation of his dream of the casket of jewels. He has been instrumental in winning many precious jewels for

his Master, by the knowledge of the truth, that were united in Christian fellowship, until questions of discord and strife were sown. Then, instead of the fruit of the Spirit, that worketh no ill to his neighbor, offence came; but woe unto him by whom it cometh. The whirlwind of opposition ground the jewels under their feet into the very dust of the earth, but they were not permitted to take our lives, for they were hid with Christ in God. Praised be his name! We have often listened to the voice of our Master, saying, "This is the way, walk ye in it." "My sheep hear my voice, and I know them, and they follow me." And truly we have, through evil as well as good report, and the result is, we are coming out of the dust, like gold seven times tried, and being gathered again into the casket with greater lustre; for all has worked for good, and we take courage to still follow him that said, "I will never leave nor forsake you, will be with you to the end. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

Yours, in hope.

Bro. T. M. PREBLE writes from East Weare (N. H.), May 10th, 1851:

Bro. HIMES:—Our late meetings at Grantham and Bradford, N. H., were very interesting, but more especially the one at Bradford Pond meeting house.

While I was at Grantham it was a cold, stormy time, and in consequence, our congregations were not large, but the brethren were a good deal revived, and resolved on sustaining constant meetings, with preaching one half of the time, or more if they can. The Lord bless them.

Our meeting at Bradford was very interesting, and was a time of revival. Cold-hearted professors were warmed up to confess their unlikeness to God, and resolve on a better life. Converts were multiplied and praised the Lord, and on the Sabbath, eight were buried with Christ by baptism, and among them, my own dear daughter! Praise the Lord! We also attended to the Lord's Supper, and nearly one hundred partook of the ordinance. It was a heavenly, refreshing season. I have heard from there since our meetings closed, and the good work still goes on among the people. Our brethren who are so far in the dark, as to imagine themselves "shut in," and no more to do for the world, ought to attend a few such meetings, and I think they would then conclude that the "door is open!" Oh! for more faith among the saints—we are near the judgment, and what we do must be done quickly!

## ADVENT PUBLICATIONS.

We ought to be doing more in every department of our work, and especially in the publications. Ministers devoted to giving light on the subject of the Advent are few, compared to the multiplied calls for such from every part of the country. It is impossible to supply these by the living teachers. Therefore, while we do all that is in our power in this way, we must add to it the power of the press. An intelligent and healthy press is an important auxiliary to ministerial labor. A weekly paper should give sound doctrine and wholesome precepts,—not pandering to morbid feelings, or corrupt passions of men,—not given to continual change, on the pretence of "advancement," "new light," and "progress,"—not holding a given doctrine as "truth" to-day, pressing it as necessary to salvation, and to-morrow putting the same essential truth among fables! Those who are thus given to change, keep the minds of their readers in a feverish state, who can never be fully settled in anything, because they don't know what "new creed" their masters (who talk of "liberty," and shudder at "creeds!") will next impose on them as a part of "all the truth." A press conducted by those who profess to be in the "school of Christ," should not be open to the apostolic reproach of being "ever learning, and never able to come to the knowledge of the truth."

The *Advent Herald*, and other works published at this office, will show that it has been our endeavor to give wholesome truths and precepts, "speaking the same things" from the first. Our tracts, both doctrinal and practical, have been designed to produce a healthy influence on the mind, to establish a truly Christian character, and prepare us for the greatest usefulness in life, and make us "meet for the inheritance of the saints in light." We do not seek to produce unhealthy excitement, and live upon the fruits of this excitement, though this has been unjustly laid to our charge.

We would therefore invite all *Adventists*, and all who may sympathize with us in our work, to aid in the wider circulation of the *Herald*, and our publications generally.

## ADVENT TRACTS.—VOLUME I.

- 1.—Looking Forward.
- 2.—Present Dispensation—Its Course.
- 3.—Present Dispensation—Its End.
- 4.—What did Paul Teach the Thessalonian Church about the Second Coming?
- 5.—The Great Image.
- 6.—If I Will that He Tarry Till I Come.
- 7.—What shall be the Sign of Thy Coming?
- 8.—The New Heavens and New Earth.
- 9.—Christ our King.
- 10.—Behold, He Cometh with Clouds.
- 11.—That Blessed Hope.
- 12.—The Saviour Nigh.
- 13.—The True Israel.

This is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce the best results wherever they are circulated.

## VOLUME II.

Wm. Miller's Apology and Defence.  
First Principles of the Advent Faith; with Scripture Proofs, by L. D. Fleming.

The World to Come! The Present Earth to be Destroyed by Fire at the End of the Gospel Age.

The Lord's Coming a Great Practical Doctrine, by the Rev. Maurant Brock, M. A., Chaplain to the Bath Penitentiary.

Glorification, by the Rev. Maurant Brock, M. A., Chaplain to the Bath Penitentiary.  
The Second Advent Introductory to the World's Jubilee: A letter to the Rev. Dr. Raffles, on the Subject of His "Jubilee Hymn."

The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming.

In the above essays, we have a full and clear view of the doctrine taught by Mr. Miller and his fellow laborers. They should be put into every family where practicable.

## THE KELSO TRACTS.

- No. 1.—Do you go to the Prayer-meeting?
- No. 2.—Grace and Glory.
- No. 3.—Night, Day-break, and Clear Day.

There are many important doctrinal and practical tracts, which as yet have had but a limited circulation.

## AGENTS FOR THE HERALD.

Albany, N. Y.—H. H. Gross, 44 Milwaukee, Wis.—Saml. Brown, Elm-street.  
Auburn, N. Y.—H. L. Smith.  
Buffalo, N. Y.—B. Palmer.  
Baltimore, Md.—J. B. Perham.  
Brattleboro', Vt.—B. Palmer.  
Cincinnati, O.—Joseph Wilson.  
Clinton, Mass.—H. R. Gray.  
Derby Line, Vt.—S. Foster, jr.  
Detroit, Mich.—L. Armstrong.  
Eddington, Me.—Thos. Smith.  
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Hartford, Ct.—Aaron Clapp.  
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New York City.—Wm. Tracy, 75 Delancey-street.  
Philadelphia, Pa.—J. Litch, 703 North 11th street.  
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Waterloo, Sheffield, C. E.—R. Hutchinson.  
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FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1, Berwick Place, Grange Road, Bermondsey, London.

## THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume.

Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 330 Church Tunes—besides a large number of Anthems, and Select Pieces for special occasions.

Parts II. and III. contain all that is valuable of the Vestry Music now in existence, consisting of the most popular Revival Melodies, and the most admired English, Scottish, Irish, Spanish, and Italian Songs, embracing, in a single volume, more than five hundred Tunes, adapted to every occasion of public and social worship, in cluding all the gems of Music that have been composed during the last five hundred years.

A few of the many notices received of the book are here annexed:

From Rev. G. P. Mathews, of Liberty.  
I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.  
On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than I have been hitherto to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the *Westleyan Harmonist*.  
From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred Poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayre, Esq., Chorister.  
Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhall, Thomaston.  
It is just what I have been wishing to see for several years. Those old tunes—they are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, they constitute a priceless treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

From Rev. Moses Spencer, Barnard.  
I regard the "American Vocalist" as embodying the excellences of all the Music Books now known, without the pile of useless lumber many of them contain.

From N. Perrin, Jr., of Cambridge.  
This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

From Zion's Herald.  
It is one of the best combinations of old and new Music we have seen. It is a great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music.  
Published by Wm. J. REYNOLDS & Co., 24 Cornhill, Boston.—Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," 78 Chardon-street. [o. 12.]

## GREAT COUGH REMEDY!

Ayer's Cherry Pectoral.

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored to health, and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind, is too apparent to escape observation; and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate. And not only in the formidable attacks upon the lungs, but for the milder varieties of Croup, Croup, Hoarseness, &c., and for CHILDREN it is the pleasantest and safest medicine that can be obtained. No family should be without it, and those who have used it, will testify.

Read the opinion of the following gentlemen, who will be recognized in the various sections of country where they are located—each and all as merchants of the first class, and of the highest character—as the oldest and most extensive Wholesale Dealers in Medicine, with an experience unlimited on the subject of which they speak. If there is any value in the judgment of experience, see

## THIS CERTIFICATE.

We, the undersigned, Wholesale Druggists, having been for a long time acquainted with Ayer's Cherry Pectoral, hereby certify our belief that it is the best and most effectual remedy for Pulmonary Complaints ever offered to the American People. And we would, from our knowledge of its composition, and extensive usefulness; cordially commend it to the afflicted as worthy their best confidence, and with the firm conviction that it will do for their relief all that medicine can do.

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With such assurance, and from such men, no stronger proof can be adduced, except that found in its effects upon trial.  
Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by Druggists and Dealers in Medicine generally throughout the country. [Apr. 26-3m.]

## WETHERBEE &amp; LELAND,

Wholesale and Retail Dealers in Ready Made Clothing,

Nos. 1, 2, 3, & 4 GERRISH BLOCK, CORNER OF BLACKSTONE AND ANN STREETS,

WOULD respectfully inform their customers and the Trade in general, that they are now ready to exhibit and offer for sale a splendid assortment of

SPRING AND SUMMER CLOTHING, adapted to the New England Trade, and all sections of the country. Our Manufacturing and Jobbing Departments being greatly enlarged, and filled with New and Fresh Stock of every description of Clothing that can be found in the city,

MERCHANTS AND TRADERS Will find it for their advantage to call and examine our immense stock, before making their selections elsewhere. Boys' Clothing and Gentlemen's Furnishing goods of every description, constantly on hand.

Made after the latest styles and on the shortest notice. [Apr. 25.] A. WETHERBEE. E. LELAND.

WM J. REYNOLDS & Co., Publishers and Booksellers, No. 24 CORNHILL, BOSTON, and Stationers supplied at the lowest prices to those who buy to sell again.



## THE ADVENT HERALD.

BOSTON, MAY 24, 1851.

BOOKS FOR SALE AT THIS OFFICE,  
NO. 8 CHARDON-STREET, BOSTON.

**THE ADVENT HARP.**—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts.

**POCKET HARP.**—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts.

**WHITING'S TRANSLATION OF THE NEW TESTAMENT.**—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts.; gilt, \$1.

**ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the Numbers of the Hebrew text vindicated.** By S. Bliss.—Price, 37½ cts.

**FACTS ON ROMANISM.**—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming.—Price, 25 cts.

**THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Benai, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow.** By J. Litch.—Price, 37½ cts.

**CRUDEN'S CONCORDANCE.**—This work is so universally known and valued, that nothing need be said in its favor. Price, \$1 50 bound in sheep; \$1 25 in boards.

**EXPOSITION OF THE APOCALYPSE.**—By David N. Lord. This work, although containing much that we dissent from, is the best work on the Apocalypse with which we are acquainted.—Price, \$2.

**A TREATISE ON PRAYER;** designed to assist in the devout discharge of that duty. By Rev. E. Bickersteth.—Price, 50 cts.

**THE STORY OF GRACE.**—By Rev. Horatius Bonar.—Price, 50 cts.

**MY SAVIOUR; or Devotional Meditations, in Prose and Verse, on the Names and Titles of the Lord Jesus Christ.**—Price, 50 cts.; full gilt, 75 cts.

**THE NIGHT OF WEeping; or Words for the Suffering Family of God.**—By Rev. H. Bonar.—Price, 30 cts.

**THE MORNING OF JOY; being a Sequel to the Night of Weeping.** By the same.—Price, 40 cts.

**THE SECOND ADVENT; NOT A PAST EVENT—A Review of Prof. Alpheus Crosby.**—By F. G. Brown.—Price, 15 cts. single; \$10 per hundred.

**THE PNEUMATOLOGIST.**—Published monthly, by J. Litch.—\$1 per volume, in advance.

**THE AMERICAN VOCALIST.**—For a full description of this work, see advertisement on the preceding page.—Price, 62½ cts.

**LAST HOURS, or Words and Acts of the Dying.**—Price, 62½ cts.

## BOOKS FOR CHILDREN.

**THE BIBLE CLASS.**—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts.

**THE CHILDREN'S QUESTION BOOK,** with familiar questions and answers, prepared for Little Children of Sabbath Schools, and designed to give them instruction about the Saviour, on his birth, his mission, life, and example—his sufferings, death, burial, resurrection, ascension, and second coming, &c.—Price, 10 cts.

**THE BEREAN'S ASSISTANT.**—Questions on the Book of Daniel; designed for Bible Students, in the Sabbath School, in the Bible Class, or at the Fireside.—Price, 10 cts.

**TWO HUNDRED STORIES FOR CHILDREN.**—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37½ cts.

**ONE HUNDRED AND FIFTY STORIES FOR CHILDREN.**—This is another excellent story book, embellished with four beautiful engravings.—Price, 37½ cts.

**JEWELS IN HEAVEN.**—This is a very handsome little book of 128 pages, consisting of "obituary notices of children, in prose and verse, prepared and arranged by N. Hervey."—Price, 25 cts.

**ONE HUNDRED COTTAGE STORIES FOR GIRLS.**—Embellished with eight engravings.—Price, 25 cts.

**THE LILY AMONG FLOWERS.**—Price, 25 cts.

## Indebtedness to the "Herald."

The following estimate is independent of over 500 copies we send out weekly without pay.

No. of bills sent to persons owing \$2 and over, 777, amounting to	\$2446 00
No. of persons owing for vol. 6 at end of the volume, to whom bills were not sent, 895, amounting to	895 00
Making 1672 persons to be heard from; and due the office for "Herald" at commencement of vol. 7	\$3341 00
Since paid by those to whom bills were sent, 241 persons	\$531 00
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No. of those who have announced their inability to pay, and whose accounts have been cancelled, 108	397 00
	1134 00

Still to be heard from, 1117 persons, owing \$2207 00 |

On the 15th of March, we discontinued the *Herald* to 182 persons, each owing \$4 or over, to whom we had sent bills amounting to \$734, and from whom we had heard nothing. And also to 218 free persons, to each of whom we had sent from four to seventeen volumes of the *Herald*, without hearing from them whether it was a welcome visitor, and whose accounts, if charged, would amount to \$1811—making 400 stoppages, to whom the paper has been sent to the amount of \$2,535 without pay. There are still large numbers to whom we must discontinue the *Herald*, unless we learn whether it is sufficiently prized by them to make it advisable to subject the office to the expense of sending it.

A REQUEST has been made by several brethren that I should correct certain stories afloat, to the effect that I have large sums of money at interest. To this I reply, that if they will pay the interest on what I have had to hire to sustain the office, I will give these "busybodies" in other men's matters" the principal and interest of all the money I have at interest.

## To Correspondents.

E. L. A.—How can we give notices for those who are in fellowship with, and are giving their support to the late "conspirators?" Or for those who peddle gossip and slander through the country to distract the churches? or yet those who by every means in their power seek to destroy our reputation and usefulness, and cut off the circulation of the *Herald*? Can such claim that we should give them our influence simply to aid them more effectually to injure us in the minds of our friends and the public?

BRO. J. G. SMITH.—We find it impossible to make the tour with you as soon as we expected. Have patience; God permitting, we shall yet come.

BRN. A. GEROW and E. BARNES.—Your very interesting communication will be answered soon.

## Our Tent Meetings, &amp;c.

We are now about to re-commence these meetings, which have been instrumental of so much good in time past, and will no doubt continue to be, if wisely conducted, in future. Their success for good depends upon union of object and action. The Adventists are happily agreed in the great object of labor, and also in the plan of action. We have only to continue in well-doing in order to reap. We can speak the "same things," and in unity prosecute the same plans. What one builds up, the other will strengthen, and every one say to his brother, Be strong. Let no petty jealousies, or strife, enter among us to distract. Let us all put on bowels of mercy, kindness, and forbearance, and keep the unity of the spirit in the bonds of peace. And now that those who are teaching "another doctrine," have left us, let all the ried and the true rally to the work with new zeal and courage.

The great object to be accomplished in connection with the proclamation of the Advent at hand, is to elevate the standard of Christian piety among us, and to bring sinners into the fold of Christ. Vain speculations, and strife of words to no profit, we trust will all be laid aside.

## Advent Papers.

The only paper besides the *Herald*, in this country, that sustains the doctrine of the Second Advent in accordance with the views of Mr. Miller, is the *Monitor & Messenger*, published by Bro. I. E. Jones, and edited by Bro. C. B. Turner, at New York city. The singleness of purpose with which these brethren have adhered to the first principles on which we commenced our united efforts to publish evidence of the nearness of the Advent, has endeared them to our hearts as true yoke fellows. We have no fears that, in their hands, the *Messenger* will run into wild speculations, puerile fancies, or fanatical notions; but expect that it will be found ever in harmony with, and aiding in the promulgation of those great truths for which the *Herald* was established. The field is wide, the harvest is plentiful, and the laborers are few. We welcome Bro. Jones to the field, and wish him all success in his efforts to advance the cause of our coming King. His publications may be had at this office. And as he will be present at the Anniversary Conference in this city in June, all who may wish to become fully acquainted with his plans can do so.

THE NEW NOTION, under the title "Age to Come," is "Judaism" in a new garb. As we said at the time of its introduction, it was got up to divide and draw off a party from the Advent body. It has been done: and by a class of men who were determined to be at the head of something! They have succeeded in their plan to some extent. By means of published slanders against those who have been faithful and true-hearted, they have disaffected some; and all who were disaffected before, from whatever cause, have at last united, in opposition to the Advent body. We must say, that since it was determined to be done, this consummation is not to be regretted by any friend of the Advent cause. We are grieved that a few excellent brethren and sisters have been led away by this movement; but we have little doubt but they will return again, when they see the true state of the case. We hope our brethren will guard against this new-fangled doctrine in all its forms. It is productive of evil, only evil, and that continually. A word to the wise is sufficient.

CORRECTION.—We were in error last week in stating that the postage on newspapers had not been reduced on the American side of the Canada line. To all over 50 miles, and under 300, the postage is 40 cents a year; and to those over 300, and under 1000, it is 60 cents a year. Canada East comes within the former distance; and Canada West, within the latter. And those will be the rates of postage for those Provinces which we shall charge, after the end of the present volume, to Canada subscribers.

BOOKS.—Those persons who have recently received bills for books, will do us a favor by reporting what they have on hand, and remitting the amount due us on account. One or two persons have written us that they thought we had charged some books that were not now saleable, &c. By turning to our "day book," we find this to be an error; such books have not been charged, but given.

BRO. G. W. BURNHAM writes from Seneca Falls (N. Y.), April 30th, 1851:

DEAR BRO. HIMES:—It would be very gratifying to my feelings to meet with you and the tried, faithful ones at the Conference in New York; but duties at home will prevent. I hope much time will not be spent in replying to the false, puerile attacks of those who unite to crush you, and others equally honest. "In rest (resting in the Lord) and quietness shall be your strength;"—at the same time be filled with the fulness of the gospel of peace. The devil is ashamed, and afraid, too, of those who will not turn to a new gospel. God speed you, and the friends who shall assemble at the Conference.

Yours, in Christ.

Mr. Brown's Review of Prof. Crosby, late of Dartmouth College. This work has now been before the public for a few weeks, and two thirds of the edition of one thousand copies is already disposed of. Any of our friends who desire this work will do well to send in their orders at once, as a second edition will not be printed. We are a little surprised that this Review has been so kindly spoken of by the leading journals of the different denominations as an "able and thorough" refutation of Prof. Crosby's idea of a past advent. It is particularly adapted for the perusal of ministers, or any who may be at all sceptical with reference to the nature of the grand consummation of all things. Mr. Brown never wrote an abler work than this is.

"Defence of Elder J. V. Himes: being a History of the Fanaticism, Puerilities, and Secret Workings of those who, under the Garb of Friendship, have proved the most Deadly Enemies of the Second Advent Cause." Published by order of the Chardon-street Church, Boston: No. 8 Chardon-street. 1851.

This is a work of over 250 pages, beginning with the Starkweather disaffection, and coming down through the various phases of the opposition to the present time. Price 25 cents. It will be ready by the Conference in Boston.

"The American Primary School Arithmetic: for the use of Pupils in Primary and Intermediate Schools. By James Robinson, author of the American Arithmetic. Boston: Published by John P. Jewett & Co. 1851."

This little arithmetical treatise seems well adapted to communicate the first rudiments of that science. Commencing with the simplest elements and combination of numbers, the lessons advance by easy and gradual steps through the various operations which are needed to make beginners familiar with the relations and results of numbers.

"Little Bill at the Pump."—This is an interesting little book, published by the American Sunday School Union, which describes how a minister induced a little boy, whom he found on the Sabbath playing marbles, to accompany him to the School, and their affecting meeting in after life.

"The Sacred Mountains. By J. T. Headley. New York: John S. Taylor, 143 Nassau-street. 1851."

This work is too well known, and its contents have been too widely disseminated, to render any commendation of ours necessary, or of any value.

A MARK OF THE BEAST.—The *Freeman's Journal*—Archbishop Hughes' paper, in New York—intimates, that if Mr. Hastings, the minister of the Protestant Chapel in Rome, should succeed in making any converts, he would "be kicked out of the city."

The New York *Observer* regards this confession as an admission that Romanism is the beast—kicking being a beastly prerogative. As beasts kick, the image of the beast would be very likely to attempt the exercise of that function.

CANADA WEST.—Bro. Daniel Campbell has ordered an assortment of our publications, and can now supply any who wish them. Address him at Coburg, care of George Hamilton.

THE NEW FOUNTAIN PEN.—Mr. Wm. E. Blakeney, of 86 Nassau-street, N. Y., is manufacturing a Gold Pen, which is decidedly in advance of all others now in market.

It is distinguished from other pocket-pens in the following particulars:—1st. As a combination of pen and inkstand. 2d. As a safe substitute for the pocket inkstand. 3d. The adaptation of the Fountain-holder to any pen. 4th. As an improved dip-pen, rendering the Metallic and Gold Pen perfect. 5th. Its use, with or without the Fountain. 6th. Its proper and simple operation, as a simple Travellers' Pocket Pen.

All persons using a Gold Pen, whether writing little or much, will find this article the most complete and useful of any ever introduced into our market.

It will write SIXTY pages of foolscap paper when once charged with ink.

The article is portable, and can be sent by mail to any part of the United States, by remitting to the manufacturer the small price of THREE DOLLARS only. It will become a universal companion, an indispensable *vade mecum*, and we advise all to get them who are in want of such a perfect article for writing.

Mr. Blakeney has sent a few to this office for sale.

The *Christian Parlor Magazine* for May, comes with its usual variety of chaste and well selected reading. Published by George Pratt, 116 Nassau-street, N. Y.

BRO. HIMES gave lectures in Salem the 15th, Boston the 16th, and in South Reading the 18th, all day. His health is some better.

BRO. TAYLOR is doing well in Salem, and Bro. MORGAN in Boston.

## To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wages of our correspondents.

## BUSINESS NOTES.

Hannah Clough—Have cancelled your account, and will still send.

Thomas Hastings, of Toronto, C. W.—We have now cancelled your back account, and credited \$2 to No. 560.

P. Eaton—Sent books by Cheney & Co., 16th.

H. J. Leach—Sent books by Cheney & Co., 16th.

D. Boon, \$2—Have sent you Vol. 2, new series, stitched, and paid the postage; the balance pays your paper to No. 528.

S. W. Thurber—You did not say where M. Smith's paper went.

D. Chatterton—Sent you Tracts by Bigelow's Express, to Cuttinsville, 17th.

Clara Hodges—We cannot find your name upon our books,—where did you formerly receive it?

J. D. Wright—We formerly sent your papers to Brighton, C. W. Some time since, we were directed by some one to send it to Burritt's Rapids. The Postmaster of that place has returned them to the office, saying there is no such person there. How is this?

If any of our agents who receive the *Herald* by Express have copies of Nos. 1, 2, 6, 12, and 14, of Vol. 7, which they can spare, they will confer a favor upon us by sending them to us; besides, we will credit them for the amount of the same.

BIG TENT MEETING.—The Big Tent will be raised at South Truro, Cape Cod, Mass., one mile from Parnet Arbor, about one third of a mile from Atwood's new wharf, a quarter of a mile southwest of the Episcopal Chapel, and near the School House in the District, on the second day of July, and meetings continue over the following Sabbath. Elders J. V. Himes, J. Litch, and others, will be present to labor. In behalf of the Committee,

I. R. GATES,  
JOEL ATWOOD,  
NOAH MAYO.

In consequence of sickness in his family, Bro. Prosper Powell has been compelled to return home at Three Rivers.

HERALD OFFICE DONATION FUND.  
From May 25th, 1850.

Previous donations	127 04
Books to S. Chapman	3 11
Previous receipts	128 50
Excess of expenditures over receipts	1 65

## TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

F. M. Allen	1 00
L. J. Allen	1 00

## APPOINTMENTS, &amp;c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

APPOINTMENTS FOR HARTFORD, CT.—In the old Fourth Church, where we have met for a year past, Bro. O. R. Fassett is expected to preach the last Sabbath in May: 1. E. Jones, the first Sabbath in June; B. Morley, the second and third Sabbaths in June; 1. O. Ler, the fourth and fifth Sabbaths in June; O. R. Fassett, the first and second Sabbaths in July; I. H. Shipman, the third Sabbath in July. Bro. Edwin Burnham and F. H. Berick are to hold a Conference commencing first Sabbath in August, and continuing over the following Sabbath.

The Second Advent Church in Providence, R. I., under the pastoral care of Elder L. Kimball, meet for worship three times on the Sabbath, and on Tuesday and Sunday. Friends wishing to visit the city are invited to call.

By order of the Church, ANTHONY PEARCE. Bro. D. Campbell will preach in the Powely Neighborhood, May 25th, 3 p.m.; Asa Spencer's, June 1st, 11 a.m., and at Young School-house, at 3 p.m.; Haybay, 5th, 5 p.m.; Scrimshaw's, on the 6th, 5 p.m.—Bro. Bronson try to be present; Kitchaw, 8th, 11 a.m.; at Bro. Lomme's, 8th, 4 p.m.; Phillips, 9th, 5 p.m.; Sidney, 10th, 5 p.m.; Smithville, 11th, 5 p.m.; Brighton, 12th, 6 p.m.—Friend Marsh see to this appointment. Bro. Colburn, 13th, 5 p.m.; Coburg, 14th, 11 a.m.; Port Hope, 15th, 4 p.m., or as Bro. Elvins thinks best, in the afternoon; Bro. Pearce's, 16th, 6 p.m.—if convenient, I wish Bro. Pearce to send his son on the above date with conveyance to meet me at Perry's Corners, Elsworth, 12 o'clock; Bro. Jackson's, 14th; Toronto, 15th, 6 p.m.; Bro. Gregg's, 19th, 6 p.m.; Bro. Trudell, 20th, 6 p.m.; Bro. Burrows' 22d, 10 a.m., 2 p.m., and 6 p.m.—the above will be a field meeting.—Bro. Thompson and Trudell please to be present; Father Campbell's, 24th, 5 p.m.; Nelson, 25th, 6 p.m. I want the brethren to pray that the above meetings may be blessed of God in the salvation of souls.

S. W. THURBER. Bro. S. W. Thurber will preach in Melbourne, June 11th, and in Shipton the 18th, and over Sunday in both places. If the brethren wish to have the Tent they will give notice by writing to Stand-stead to S. W. THURBER.

Bro. T. Smith will preach in Franklin Co., Hancock, Me., Sabbath, June 8th; Orrington, (in the School house at Mill Creek) Sabbath, June 22d; Windsor, (in the Advent meeting house) Sabbath, June 29th.

Bro. Himes.—There will be a Conference at Tiftonborough, to commence Friday, the 30th day of May, and continue over the Sabbath. By request of the brethren, J. COUCH.

There will be a Tent-meeting at Barstow, C. E., commencing June 3d, and continue over Sunday. Brethren, J. M. Orrock and O. Davis. In behalf of the brethren, S. W. THURBER.

Bro. J. P. Farrar will preach in Nashua, N. H., Sunday, May 25th, instead of Lynn.

Bro. O. R. Fassett will preach in South Reading the first Sabbath in June.

Bro. L. Dudley will preach in Massena, N. Y., Sabbath, May 25th. There will be a Conference, the Lord willing, at Stratford, Vt., commencing the 12th of June, and continuing over the Sabbath; and also at North Danville the 19th, at 5 p.m., and continue over the Sabbath. Bro. Edwin Burnham will attend. B. S. REYNOLDS.

Bro. F. H. Berick will preach in Lowell, in Masonic Hall, Sabbath, 18th inst.

Bro. John Craig will preach at the house of Bro. Silas Good-nough, in Feltownville, Sabbath, May 25th.

I will preach, the Lord willing, in Allentown, N. H., the fourth Sabbath in May.

I will hold a Conference in Cabot, Vt., where Bro. Curtis Bond and others may appoint, commencing Saturday, June 13th, at 2 p.m., and hold over the Sabbath. Let there be a general gathering of our brethren and friends in that vicinity. W. H. EASTMAN.

Bro. Himes.—The Lord willing, I intend visiting Albany and Troy, N. Y. I purpose to spend the fourth Sabbath in May with the brethren at West Troy, and the first Sabbath in June in Albany. During the time between these two Sabbaths, I will endeavor to attend as many meetings in Albany, Troy, or vicinity, as the brethren may think proper. Wednesday, May 21st, in the evening, I propose meeting with the saints at Northfield Farms, Mass.; at South Adams, Thursday evening, 22d.

T. M. PREBLE.

Elder J. Cummings' Post-office address is Pembroke, N. H.

Bro. J. Litch's Post-office address is No. 70½ North Eleventh street, Philadelphia, Penn.

Bro. D. T. Taylor, Jr.'s Post-office address, until June 8th, will be Salem, Mass.

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# ADVENT



# HERALD

LINE 9: 25-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VII.

BOSTON, SATURDAY, MAY 31, 1851.

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## THE WAY, THE TRUTH, THE LIFE.

BY HETTA D. LEWIS.

Great Father, Friend, to Thee  
We come, and earnestly  
Implore thy holy might,  
To guide our feet aright,  
Through sin's and sorrow's night,  
Up to the realms of light.  
Thou art the Way.

Our place is in the dust,  
Yet, God, in Thee we trust,  
Thy word shall ever endure;  
When seas shall be no more,  
When even death is o'er,  
We'll own Thy sovereign power.  
Thou art the Truth.

When clouds around us lower,  
And life's rough tempests roar,  
The darkness we'll abide,  
Steaming the angry tide,  
We'll seek Thy sheltering side,  
And in our fortress hide.  
Thou art the Life.

The Life, the Truth, the Way,  
We ask no other stay,  
By sin and anguish tossed,  
Without thee we were lost,  
And ne'er could join that host  
Who in their Saviour boast—  
The All in All.

Journal and Messenger.

## Translation of Zechariah.

BY PROF. N. N. WHITING.

(Continued from our last.)

[CHAPTER VI.]

1 And I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between the two mountains; and the mountains were mountains of brass. In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot spotted and swift horses. Then I spoke and said to the messenger who talked with me, What are these my lord? And the messenger answered and said to me, These are the four winds of the heavens, which go forth from standing before the Lord of all the earth. The black horses which are in it go forth unto the north country; and the white go forth after them; and the spotted go forth to the south country. And the swift went forth, and sought to go that they might walk about in the earth: and he said, Go, walk about in the earth. And they walked about in the earth. And he cried to me, and spoke to me, saying, Behold, these that go towards the north country have quieted my spirit in the north country.—

9 And the word of Jehovah was to me saying, Take from the captivity, from Heldai, from Tobijah, and from Jedaiah, who are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; and take silver and gold, and make crowns, and set them on the head of Joshua the son of Josedech, the high priest; and speak to him, saying, Thus saith Jehovah of hosts, Behold the man, Branch is his name, and from his place he shall spring up, and he shall build the temple of Jehovah: even he shall build the temple of Jehovah; and he shall bear glory, and shall sit and rule on his throne: and he shall be a priest on his throne: and the counsel of peace shall be between them both. And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of Jehovah.

<sup>a</sup> Or, "have mine anger to rest in the north country." <sup>b</sup> Or, "Sprout is his name, from his place he shall sprout up." <sup>c</sup> I. e. "the office of king and priest shall be united in him."

15 And those far off shall come and build in the temple of Jehovah: and ye shall know that Jehovah of hosts hath sent me to you. And this shall come to pass, if ye will diligently hearken to the voice of Jehovah your

[CHAPTER VII.]

1 God. And it came to pass in the fourth year of king Darius, that the word of Jehovah was to Zechariah on the fourth of the ninth month, in Chisleu; And they had sent to the house of God, Sherezer and Regem-melech, and their men, to intreat the face of Jehovah, and to speak to the priests who belonged to the house of Jehovah of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these many years? And the word of Jehovah of hosts was to me, saying, Speak to all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye surely fast for me, even for me? And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves? Were not these the words which Jehovah hath cried by the former prophets when Jerusalem was inhabited and in prosperity, and her cities around her, when men inhabited the south and the plain? And the word of Jehovah was to Zechariah, saying, Thus speaketh Jehovah of hosts, saying, Judge true judgment, and practise mercy and compassion each man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let no one of you contrive evil against his brother in your heart. And they refused to hearken, and refused to obey, and stopped their ears, that they might not hear. Yea, they set their hearts like an adamant, lest they should hear the law, and the words which Jehovah of hosts hath sent by his Spirit by the former prophets: and there was great wrath from Jehovah of hosts. And it came to pass, as he cried, and they would not hear; so they cried, and I would not hear, saith Jehovah of hosts: but I scattered them with a whirlwind among all the nations whom they had not known. And the land was in desolation behind them, that no man passed through nor returned: for they made the

[CHAPTER VIII.]

1 desirable land a desolation. And the word of Jehovah of hosts was to me, saying, Thus saith Jehovah of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith Jehovah; I have returned to Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called, A city of truth; and the mountain of Jehovah of hosts, The mountain of holiness. Thus saith Jehovah of hosts, Old men and old women shall yet dwell in the streets of Jerusalem, and man with his staff in his hand through multitude of days. And the streets of the city shall be full of boys and girls playing in the streets. Thus saith Jehovah of hosts; If it be difficult in the eyes of the remnant of this people in these days, must it also be difficult in mine eyes? saith Jehovah of hosts. Thus saith Jehovah of hosts; Behold, I will save my people from the east country, and from the country of the going down of the sun. And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be to me for a people, and I will be to them for a God, in truth and in right. Thus saith Jehovah of hosts; Let your hands be strong, ye who hear in these days these words by the mouth of the prophets, who were in the day that the foundation of the house of Jehovah of hosts was laid, that the temple might be built. For before these days there was no hire for man, nor any hire for beast; there being no peace for him who went out or for him who came in, because of the affliction: for I sent all men every one against his neighbor. But now I will not be to the remnant of this

people as in the former days, saith Jehovah of hosts. For the seed shall be prosperous; the vine shall give its fruit, and the earth shall give its produce, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.

13 And it shall be, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, let your hands be strong. For thus saith Jehovah of hosts; As I purposed to do evil to you, because your fathers provoked me, saith Jehovah of hosts, and I repented not: so again have I purposed in these days to do good to Jerusalem and to the house of Judah: fear ye not. These are the things which ye shall do; Speak truth each man to his neighbor; judge the judgment of truth and goodness in your gates. And let no one of you plan evil in your hearts against his neighbor; and love no false oath: for all these are things which I hate, saith Jehovah. And the word of Jehovah of hosts was to me, saying, Thus saith Jehovah of hosts; the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah for joy and for gladness, and cheerful feasts; now love the truth and the goodness.

20 Thus saith Jehovah of hosts; Then it is that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to intreat the face of Jehovah, and to seek Jehovah of hosts: I will go also. And many people and strong nations shall come to seek Jehovah of hosts in Jerusalem, and to pray before Jehovah.

23 Thus saith Jehovah of hosts; In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even they shall take hold of the skirt of a man, a Jew, saying, We will go with you: for we have heard that God is with you.—

[CHAPTER IX.]

1 The burden of the word of Jehovah concerning the land of Hadrach, and Damascus its rest: when the eyes of man, and all the tribes of Israel, shall be towards Jehovah. And Hamah also shall border on it; Tyre and Zidon, for it is very wise. And Tyre did build herself a strong hold, and heaped up silver like the dust, and fine gold like the mire of the streets. Behold the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire. Ashkelon shall see it, and fear; Gaza also, and be in anguish, and Ekron; for her expectation shall be disappointed; and a king shall perish from Gaza, Ashkelon shall not be inhabited. And a foreigner shall dwell in Ashdod, and I will cut off the pride of the Philistines. And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, shall be for our God, and he shall be like a chief in Judah, and Ekron like the Jebusites.—

8 And I will encamp around my house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass over them any more: for now I have seen with mine eyes. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee, he is just, and having salvation; slowly, and riding on an ass, and on a colt the foal of a she-ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-

<sup>a</sup> Or, "to supplicate the face of Jehovah."—<sup>b</sup> "Hadrach" is probably a proper name of a place. It literally signifies "strong-weak"—a land which, at the time of the prophecy, was strong, but when the threatened judgment should take place, it would become weak. So we find the name Dumah (silence) applied to Edom (Isa. 21:11), and Ariel (Lion of God) and "valley of vision," to Jerusalem. It is supposed that Hadrach refers to Persia. <sup>c</sup> More properly, "victorious." <sup>d</sup> Or, "afflicted."

bow shall be cut off: and he shall speak peace to the heathen: and his dominion shall be from sea to sea, and from the river to the ends of the earth. And thou, by the blood of thy covenant I have sent forth thy prisoners out of the pit, wherein is no water. Turn to the strong hold, ye prisoners of the hope; even to-day do I declare that I will render double to thee; for I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee like the sword of a mighty man. And Jehovah shall be seen above them, and his arrow shall go forth like the lightning: and the Lord Jehovah shall blow the trumpet, and shall go with tempests of the south. Jehovah of hosts shall defend them; and they shall eat and trample under foot sling-stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, like the corners of the altar. And Jehovah their God shall save them in that day as the flock of his people: as the stones of a crown, lifting themselves up over his land. For how great is his goodness, and how great is his beauty! corn shall make the young men grow, and new wine the

[CHAPTER X.]

1 maids. Ask ye of Jehovah rain in the time of the latter rain; so Jehovah shall make lightnings, and give them showers of rain, to each one grass in the field. For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they wandered away like a flock, they were afflicted because there was no shepherd. Mine anger was kindled against the shepherds, and I will punish the he-goats: for Jehovah of hosts hath visited his flock the house of Judah, and hath made them like his majestic horse in the battle. From him will come forth the ruler, from him the chief, from him the battle-bow, from him every oppressor together. And they shall be like mighty men, trampling in the mire of the streets, in the battle: and they shall fight, for Jehovah is with them, and the riders on horses shall be put to shame. And I will strengthen the house of Judah, and I will save the house of Joseph, and will cause them to dwell; for I have mercy on them: and they shall be as though I had not cast them off: for I am Jehovah their God, and will hear them. And Ephraim shall be like a mighty man, and their heart shall rejoice as if through wine: and their children shall see and be glad; their heart shall exult in Jehovah. I will hiss to them, and gather them: for I have redeemed them: and they shall be numerous as they were numerous.

9 And I will sow them among the people: and they shall remember me in distant places, and live again with their children and return. I will bring them back from the land of Egypt, and gather them from Assyria; and I will cause them to come to the land of Gilead and Lebanon; and it shall not be sufficient for them. And he shall pass through the sea in affliction, and shall smite the waves in the sea, and all the depths of a river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart. And I will strengthen them in Jehovah; and they shall

[CHAPTER XI.]

1 walk in his name, saith Jehovah. Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, O cypress-tree, for the cedar is fallen; because the mighty are laid waste: howl, O ye oaks of Bashan; for the lofty forest is come down. A sound of the howling of the shepherds; for their splendor is laid waste: a sound of the roaring of young lions; for the pride of Jordan

<sup>a</sup> Or, "nations." <sup>b</sup> I. e. the Euphrates. <sup>c</sup> In this passage, "thou," (Heb at) is feminine—as the suffix pronoun thy (prisoners), hence, not Christ, but the daughter of Zion is addressed. <sup>d</sup> Heb., Teraphim.



4 is laid waste. Thus saith Jehovah my God ;  
 5 Feed the flock of the slaughter; whose buyers slay them, and hold themselves not guilty : a and whose sellers say, Blessed be Jehovah ; for I am rich : and their shepherds  
 6 spare them not. For I will no more spare the inhabitants of the land, saith Jehovah : but lo, I will deliver the men each one into the hand of his neighbor, and into the hand of his king : and they shall smite the land, and I will deliver out of their hand. And  
 7 I fed the flock of slaughter, on account of the afflicted of the flock. and I took for myself two staves ; the one I called Grace, and the other I called Bands ; and I fed the  
 8 flock. And I destroyed the three shepherds in one month ; and my soul was vexed on account of them, and their soul also abhorred me. Then said I, I will not feed you ; that that dieth, let it die ; and that that is to be destroyed, let it be destroyed ; and let the rest eat, each one the flesh of another.  
 10 And I took my staff, Grace, and cut it asunder, that I might break my covenant which  
 11 I made with all my people. b And it was broken in that day : and so the afflicted of the flock who observed me knew that it was  
 12 the voice of Jehovah. And I said to them, If ye think good, give me my reward ; and if not, forbear. And they weighed my reward thirty pieces of silver. And Jehovah  
 13 said to me, Cast it to the potter : a splendid price that I was prized at by them ! And I took the thirty pieces of silver and cast them in the house of Jehovah, to the potter.—  
 14 Then I cut asunder mine other staff, even The Bands, to break the brotherhood between Judah and Israel. And Jehovah  
 15 said to me, Take to thyself again instruments of a foolish shepherd. For lo, I will raise up a shepherd in the land, who will not visit the dispersed, neither will seek the young, nor heal that that is wounded, nor feed that that standeth still ; but he will eat the flesh of the fat, and break their hoofs  
 17 in pieces. Wo to the worthless shepherd that forsaketh the flock ! a sword shall be on his arm, and on his right eye : his arm shall be entirely dried up ; and his right eye shall be entirely darkened.—(To be continued.)

### The Fellowship:

#### The Substance of an Address

TO THE TABERNACLE BAPTIST CHURCH, DETROIT,  
 On the Lord's Day Morning, January 14th, 1851,  
 On the Scriptural Rule of Maintaining the Revenue of the Church.

BY REV. JAMES INGLIS.

(Continued from our last.)

The Church, then, needs pecuniary resources, first for the great work of promoting the spiritual interests of the body, and propagating the gospel—and secondly, for doing good generally, and in particular for the relief of the poor saints. It accordingly has a treasury and a class of office bearers, who are to take charge of its resources, and attend to their disbursement. The question to which your attention is now particularly directed is, How is the treasury to be replenished? Have we any direction as to the manner in which funds are to be collected—as to the proportion in which they are to be contributed, or are these questions left to the discretion of individuals and societies?

These may seem unimportant questions to be discussed in this place, and at this time, yet I am persuaded that few things have proved more corrupting to the churches, or more destructive of their religious influence, than mistakes on these points. You may see the proofs of this everywhere ; whether you look at the overgrown hierarchies of the old world grasping the wealth of empires—or to voluntary societies rearing luxurious meeting-houses, where places are sold to the highest bidder, and in support of which money is extorted from carnal men by carnal appliances. To how great an extent have the energies of such societies been directed to sustain ostentatious meeting-houses, a popular ministry, and an accomplished musician—while the funds necessary to send the gospel abroad, have been left to be wrung out of the people by a kind of agency, that has made the very name of Christian benevolence offensive, and while the poor saints are left to the casual alms of the benevolent. However lamentable it may be, it is not surprising that in such a state of things, societies of human origin should rise up and compare themselves with the professing churches of Him who, though He was rich, for our sakes became poor. Again, to what littleness, I had almost said buffoonery, have not such bodies condescended to collect money for avowed religious purposes. How much do embarrassment and perplexity about debt hamper the energies, and impair the credit of churches, that profess to believe that God has said "owe no man anything but to love one another." And to what a lamentable extent have love and zeal thereby been extinguished in the hearts of professing Christians.

a Or, "are not punished." b Or, "nations."

But without dwelling upon the evil and imperfection of human devices, let us return to seek direction of the word of God. Have we any law upon the subject? The fact that a class of office-bearers are divinely appointed in the Church, to take charge of its funds, might lead us to expect that the collection of the funds would not be left entirely at large. Accordingly we find scattered throughout the acts of the apostles, and the apostolic epistles, hints and allusions which intimate to us, that the collection of such funds, was an established arrangement among the first Christians. Whenever a Church was instituted, it would appear that this was provided for on a regular and well understood plan. The first trace of this is found in the account that is given us, of the established order amongst the thousands who embraced the truth, on Peter's publication of it on the day of Pentecost. Amongst the stated observances there enumerated, is "the fellowship." In common with other particulars in the enumeration, this expression has been obscured by the departure of the churches from primitive simplicity. We have formerly had occasion to examine the passage somewhat minutely, and shall now only say that the grammatical construction and rational connection of the passage, alike forbid us to understand it as expressing their fraternal communion. That is implied in all their associated acts—and the use of the definite article in the Greek, though omitted by the translators, indicates its specific and appropriate sense. It is not the apostle's doctrine and fellowship—but "the apostle's doctrine, and the fellowship"—and "so express their constant contributions towards the support of the apostles, as ministers of the word, and of the poor members of the Church." The same word occurs in Romans, 15:26, where it is translated "contribution," in 2 Cor. 9:13, where it is translated "distribution," and in Hebrews 13:16, where it is rendered "to communicate." From the connections in which it stands in these passages, there is no room for doubt that it was the word appropriated to their contributions or collections towards the common fund of the Church to be used for the above mentioned purposes.

From these incidental allusions to it, we may gather, first, that the duty of such contributions was generally recognized—second, that it was a duty which had a place amongst their stated observances—and lastly, that it was a voluntary contribution by each, according to his ability. I might add the remark, that there is no allusion to any other mode of collecting funds for Church purposes. The extraordinary contributions made in the extraordinary circumstances of the Church at Jerusalem, were singular only in the amount contributed. For if those who had possessions sold them and poured the price into the treasury, it was still a voluntary offering, as appears from the rebuke which Peter addressed to Ananias, "While it remained was it not thine own, and after it was sold was it not in thine own power?" Neither then nor at any other time did a community of property, or any stated exaction, become the law of the Christian Church. The treasury was replenished by voluntary contributions, in which liberality is mentioned as praiseworthy and well pleasing to God. This was in harmony with the genius of a dispensation under which the law is written in the heart. The exaction of tithes and stated taxes belonged rather to a formal dispensation, whose observance was in the letter.

It may be asked, then, is this the whole law of the New Testament? And we answer, no!—While the amount is thrown back upon the enlarged and liberal spirit of the man whose heart is warmed by the love of that God whose goodness is over all, and upon the fidelity of the man who is not his own, but bought with a price—divine wisdom has provided for the regular and systematic operation of Christian principle by giving us precise directions as to the time, the occasion, and proportion in which the stated contribution is to be made. We have it expressly enjoined upon Christians, that they should not neglect the stated assemblies of the Church, and we gather from the acts of the apostles that the time of such stated assemblies was on the first day of the week. It is true that we cannot quote a great number of passages in support of this assertion. When we look for evidence of a merely human practice, in the writings of a merely human historian, we may require numerous quotations to give certainty. But when we search an inspired record, for evidence of the practice of men under the infallible guidance of the spirit of God, one instance is as good as a thousand. We do not demand that God should speak oftener than once, to give us assurance of a truth. Hence the confidence with which all Christendom relies upon the solitary example of the Church at Troas as establishing the duty of assembling for public worship on the Lord's day. It is not for me to explain how they set aside the avowed object of such a meeting "to break bread."—These two facts that "the fellowship," or collection, was one of their stated observances, and that the Lord's day was the time of their stated

assembling, will prepare you for the directions which I now quote from Paul's epistle to the Corinthians, as constituting the express law of the Lord Jesus on the point now before us—  
 "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Regarding the application of this passage to our present purpose, let me remark in the first place, that the apostle is speaking concerning the public contribution, and gives his directions with the avowed object of avoiding hurried collections after his arrival, and then it will be evident that the directions cannot be fulfilled by each privately laying aside a portion of his income to be used for charitable purposes.—Doddridge accordingly translates and paraphrases the passage—"Let every one of you lay something by in proportion to the degree in which he hath been prospered—and let him bring it with him to the place where you meet for public worship, treasuring it up in the commons stock." Macknight translates it, "Let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury." In addition to these, it may at least be a matter of interest to you, to learn the testimony of ecclesiastical history, as to the general practice of the early churches.—(To be continued.)

### The Trial of Antichrist.

(Continued from our last.)

*The Proceedings at a Special Commission, held at the Sessions House of Truth ; in order to the Trial of Antichrist, for High Treason against His Most Sacred Majesty, King of Heaven and Earth.*

*Mr. Historical Truth again called.*

Q.—Do you know the hand-writing of the prisoner by the name of Pope Martin V.?

A.—I am well acquainted with it.

Q.—Is this his writing? (Here it was shown him.)

A.—It is.

Q.—(From a juror.) Did you ever see it printed?

A.—I have. It is inserted in the Council of Siena, held a little after, and was printed in Paris, in the year 1612.

*Louis XII., King of France, sworn.*

Q.—Look at the prisoner at the bar. Have you been acquainted with him?

A.—I have been acquainted with him. He lived at Rome when I knew him, and was called Pope Julius II., Vicar of Christ, and the Prince of the Apostles.

Q.—Did he not by this name assume a military appearance, and look more like a warrior than a priest?

A.—He did.—His delight was in carnage and blood.

Q.—Was it to support his usurped authority that he became a warrior?

A.—The reason he appeared as a military pontiff, was not only to support what power and authority he had unjustly acquired, but to extend his territories and government over all nations and kingdoms, agreeable to his title, prince over all nations and kingdoms.

Q.—Will you relate to the court, what you recollect of his character and conduct, as the pretended Vicegerent of Christ?

A.—When I first became acquainted with him, I understood that it was common for him every few years, if not weeks, to assume a new title. He, therefore, had been known by a prodigious number of names before he went by that of Julius II. By this name he was guilty of the most odious vices, too detestable to be named, but which he committed without the least limitation or restraint. To his truly horrid list of vices, I must add, the most savage ferocity, audacious arrogance, and the most extravagant passions for war. He, therefore, lived in camps, amidst the din of arms, and was ever ambitious for that fame which is acquired from battles won and cities laid desolate.

The prisoner had kept a standing army, to fight his battles, from the year 1054, when he was known by the name of Pope Leo IX., and often laid towns and villages in ruins, and deluged nations in human gore.

By the name of Julius, he entered on his military enterprise by declaring war against the Venetians, and being strengthened by the Emperor, in alliance with me, he afterwards laid siege to Ferrara. After this he turned his arms against France, and engaged the Venetians, Spaniards, and Swiss to support him in this campaign. In short, the whole time he went by this name, was one continual scene of military tumult, nor did he allow Europe to enjoy a moment's tranquillity.

Q.—Did you not endeavor to check his military career, and set bounds to his ambition, after the alliance was broken between you and him?

A.—I did. For although I had been deluded into his religious opinions, and was considered a Roman Catholic, yet provoked by this arrogant pontiff, I resolved to turn my arms against him, and if possible to overthrow the power of Rome. That my design might be clearly understood, I ordered a medal to be struck with a menacing inscription, representing Rome by the title of Babylon on the coin.

Several cardinals also, encouraged by the protection of the Emperor Maximilian I. and me, assembled a Council at Pisa in the year 1511, with the design of setting bounds to the prisoner, so formidable by this warlike name. He on the other hand gave orders for a Council to meet in the palace of Lateran in the year 1512, in which the decrees of the Council of Pisa were condemned and annulled in the most injurious and insulting terms. He likewise prepared to proclaim his usurped power as the Vicar of Christ, and thunder out the most dire and tremendous anathemas on my head, but which he had scarcely accomplished, before he was compelled to change this audacious name, in the midst of his ambitious and vindictive career.

*Henry VIII., King of England, sworn.*

Q.—Are you the same King Henry that received from the prisoner the title of Defender of the Faith?

A.—I am.

Q.—How came he to bestow on you that title?

A.—At the time I owned his supremacy in England, I wrote a book against Luther, and the reformation in Germany. This I published in the year 1521, with intent to defend the power and government of the Roman pontiff. He then in return gave me the title, which has been used from that day.

Q.—Did he not after this, anathematize, excommunicate and deprive you, for rejecting his supremacy in England?

A.—He did. Being instructed in the principles of popery, I constantly looked to the prisoner's absolving power, and unlimited indulgences. In the year 1533, I published a divorce with Queen Catharine, and married Ann Boleyn, without his consent: not but he would have granted my request, however criminal in its nature, but for fear of displeasing the Emperor of Germany, to whom Catharine was aunt. The prisoner then gave judgment against me, not for doing what I did, but for doing it without his authority as Vicar of Christ.

This proved the cause of my separation from him, for in the beginning of the year 1534, I issued out an edict, rejecting his supremacy, forbidding any of my subjects to carry any money to Rome, or to pay the *Peter's Pence*—(a common tax laid on countries that acknowledge the Roman pontiff's authority). I soon after chased out of England all the collectors of this tax, and otherwise injured the coffers of the prisoner at the bar.

Q.—What name did the prisoner go by then?

A.—By the name of Pope Clement VII.—Afterwards Pope Paul III. By this name he issued out his thunderbolt of excommunication, to deprive me of the kingdom, all my subjects of whatever they possessed, and anathematize all my adherents. He also commanded all my subjects to deny me obedience, strangers to hold any commerce with the kingdom; and all to take up arms against me and my people, promising all who did, our property for a prey, and our persons for slaves.

Q.—In what year was this bull issued?

A.—On the 17th of December, in the year 1538.

*Joan, Queen of Navarre, sworn.*

Q.—Did not the prisoner at the bar presume to arrogate authority over you as Vicar of Christ on earth?

A.—He did. During the sitting of the Council of Trent, he frequently designed to accuse me as a favorer of heretics, but as he met with some opposition from the Emperor's Ambassadors in the case of Queen Elizabeth of England, he omitted to bring the cause into the Council: but in the year 1563, he caused a citation to be affixed on the gate of St. Peter's church in Rome, and other public places, against me; ordered me within six months to appear before his tribunal, to defend myself, and show cause why I should not be deprived of all my dignities, states and dominions; my marriage made void, and my children illegitimate. And also incurred other penalties, declared by the canons against heretics. He was then called Pope Pius IV. I did not obey his orders; the King of France protected me.

*Elizabeth, Queen of England, sworn.*

Q.—Are you not the Queen of England.

A.—I am. I was crowned queen after the death of my cruel half-sister, Mary, in the year 1558.

Q.—Did the prisoner at the bar exercise any authority over you as the pretended Vicar of Christ.

A.—He did. I had seen so much of the ty-



ranny and cruel conduct of the prisoner during the reign of Mary, that I could not but detest both his name and government. However, my sister's ambassador being yet at Rome, he was ordered to make it known that I had ascended the throne.

The prisoner, then called Pope Paul IV., according to his usual arrogance, declared that England was held in *fee* to the Apostolic See of Rome, and I could not succeed, as he had, by the name of Clement VII. and Paul III., declared me illegitimate. He also asserted, that it was great boldness in me to assume the government of England without his consent; but said, that as he was always desirous to show a fatherly affection, if I would renounce my pretensions, and leave it entirely to him, he would do all he could for me with honor to the Apostolic See.

I treated his pretended fatherly affection with that contempt it merited. The Parliament met. All the laws made by Mary in favor of the Popish religion were abolished. The prisoner's supremacy denied, images taken out of churches, and the revenues arising from monasteries under the power of Rome, forfeited to the nation. I was then considered a heretic; yet such was his dissembling conduct, that in the year 1560 he invited me and my Bishops to attend the Council of Trent. This he did when he was called by the name of Pope Pius IV.

After this he grew outrageous, and would have proceeded against me in this Council, in the year 1563, but was prevented by the ambassadors of the Emperor. However, he issued out his bull to anathematize and excommunicate me, and to deprive me of my crown, dominions, and title, and to absolve all my subjects from their allegiance. He also pretended to raise Ireland to an independent kingdom, and many other things highly prejudicial to the British nation. He issued out his bulls in the name of the Vicar of Christ, Prince over all nations and kingdoms, and arrogated authority both in heaven and earth.

Q.—Did he change his name again, after he had assumed that of Pope Pius IV?

A.—Yes, several times. His bull to deprive me was signed by the name of Pope Pius V., and afterwards by that of Pope Gregory XIII.

*Henry III., King of France, sworn.*

Q.—Are you Henry III., Sovereign of France, who was assassinated by one of the prisoner's emissaries called a Monk?

A.—I am. The monk's name was Clement.

Q.—When did you ascend the throne of France?

A.—On the death of my brother, who is known in history by the name of the sanguinary Charles IX. I had, previous to my ascension to the crown of France, been chosen King of Poland, but hearing of my brother's death, I with difficulty escaped to France, and quietly took possession of the throne, by the name of Henry III.

Q.—Were you not king, when what was called the Holy League was formed by several princes, under the government of the prisoner, to attempt to annihilate the people called Huguenots from off the face of the earth, and at the head of whom was that noted agent of the prisoner, who spilt rivers of human blood, the Duke of Guise?

A.—I was. I remember the league called the Holy League, and recollect the infamous conduct of the Duke of Guise.

Q.—Were you not supposed to favor the Huguenots or Protestants, in opposition to the orders of the prisoner, and the league of the princes?

A.—Yes; and the consequence was, one Clement, a monk, under the authority of the prisoner, assassinated me in the year 1589.—And the common report throughout Europe was, that I died of the wound.

Q.—Do you believe that what this priest did was by order of and with the prisoner's approbation?

A.—I do believe it, for when he was known by the title of Pope Sixtus V., he delivered a famous oration, in which he applauded this act of the monk, as both *admirable and meritorious*.

*Henry IV., King of France, sworn.*

Q.—Did you succeed Henry III. to the throne of France?

A.—I did.

Q.—Did not the prisoner at the bar manifest considerable opposition to you, after you came to the throne?

A.—He did. I professed to be an enemy to his government, and he viewed me as a heretic. The consequence was, I had to wade through almost innumerable difficulties, and was often driven with my little court to the greatest distress for the common necessities of life. The prisoner wished one of the cardinals to be proclaimed king, and the prince in league with him (through my being considered a Huguenot,) appeared ready to obey his mandate. I, therefore, had to dispute every inch of ground with their combined forces, but at last was established on the throne.

Q.—Were you not compelled to own the authority of the prisoner, and profess to be a Roman Catholic?

A.—I was. I had experienced such a variety of successful and unsuccessful events, and had so many enemies to encounter with, that I was led into this measure from what was recommended to me as prudent, my religion being the only obstacle in the way to the enjoyment of the crown of France in peace. Thus deluded, I went publicly to mass, and with great difficulty obtained absolution from the prisoner. This, however, produced wonders among the people: all France submitted to my sceptre, and I had only Spain to contend with; which was soon silenced by my victorious army.

Q.—Was it not supposed afterwards, that your profession of attachment to the prisoner's government was not sincere, and that you had relapsed again into heresy?

A.—It was. Having re-established tranquillity among my people, I caused an edict to be proclaimed to secure my old friends, the Protestants, the free exercise of their religion, which decree is known by the Edict of Nantes. The prisoner was much offended at this, and afterwards I was assassinated in the streets of Paris, by one of his domestic servants—one Ravilliac, a friar, in the year 1610. A corpse was interred which all France was given to understand was mine, and from the report of this, the prisoner supposed I was really dead.—(*To be continued.*)

From the "Ladies' Keepsake."

### Mothers and Daughters of the Bible.

BATHSHEBA.

Long and dreadful have been the wars of Palestine. On the one side, there is the youthful nation of Israel to contend for its birthright in the land sworn to them by the God of heaven from the days of Noah. Upon the other side, we have a multitude of petty nations to contend for their fire-sides and altars against the invaders of the land where their fathers have lived and died since the division of the earth among the sons of Noah. Both contend for their very existence, through centuries of battles and sieges that have thrown an eclipse over the wars of the contemporary nations about Ilium or Thebes. Nor should those days have been judged unworthy of an epic more lofty than those that celebrate the wrath of Achilles, or the sufferings of Æneas, but that the spirit of the Hebrew bards was averse to dwelling upon the battles and wounds and heroes; and all that are most capable among Christians, prefer other themes for song.

The streams of Jordan part before the sons of Israel; and next, the walls of Jericho ruin upon the dusty plain. The hosts of Midian flee before a blast of horns by night, and leave Jerubbaal lord of the battle-field through the cowardice of his foes. The stars grow red with wrath above the doomed hosts of Sisera—and, amid a night of clouds unseen of men, the Almighty shakes his blackening thunders. The hordes of Ammon flee before the phalanx of Jephthah, and obscene Chemosh shames his worshippers overthrown in battle. The invincible Eanite with his single arm drives before him the chosen heroes of Philistine armies, and earns his meed of immortal glory by delivering his betrayers from the dread of their tyrants. With feats of arms the whole land resounds, and Saul with his chosen heroes makes long amends for the partial enslavement of Israel among barbarian foes.

At length the predestined hour approaches when the young son of Jesse shall begin to grow famous in battle. The city gates pour forth their multitudes in arms, as when winds above the sea pile clouds on clouds, and pour down storms of wreathed hail; or as when millions of migratory fowl forsake their haunts by the shores of the northern sea, and drive before the autumnal year to far-off lands. From Gaxa's watery bounds, by Besor's stream—from Ascalon, or Accaron, or Ashdod, the house of Dagon—and from the giant towers of Gath, the Philistine youth crowd gazed eagerly to join the standard of their lords, and signalize their bravery in war; forgetful all how costly a victory brought them the insupportable ark of the Almighty's covenant, when Hophni and Phinehas fell at the head of their heroes in Ebenezer.

The sons of Israel also, at the call of their king, come trooping by myriads from Paneas and the snowy ridges of Hermon or Lebanon rough with cedars and rocks of ice—from the wild glades of the south by Beersheba and the Asphaltic lake—from Gilead and the borders of Moab or Ammon, or from the sea shore; and to the sound of the trumpet respond hosannas, as the voice of the sea.

On opposing hills the foes spread their phalanx with moued wings, and pitch their covered camps. Long time delaying to strike, they stand surveying each other with hostile eyes—and Goliath each day presents his mighty stature. At length the son of Jesse, in his ruddy youth, advances, and, with a sling and a stone,

fell the blasphemer to the earth at a blow.—The spouting blood pours forth to stain all his armor, erewhile so bright when he stood towering before the hosts in brass and steel and burnished gold, and from his nodding plume, as from a comet flaming in the sky of the north, scattered terror and flight among his foes. The giant falls—yet he stands again, and, with lifted arm, shakes his terrible lance at large. His sightless orbs suffused, flash fire mingled with blood. Again he falls to the earth; but, reluctant to die, attempts once more to stand, and, half raised on his bended knees, he invokes his gods with a curse, and calls his armed heroes to avenge his disgrace upon the circumcised crew. Again he sinks upon the earth, and with deep groans yields up his fierce and bloody soul to the angels to death.

The ruddy youth stands upon his dead body, and, drawing from the scabbard his keenly flashing sabre, with a blow cuts off his head, and bears it to the king. The multitude, with joy and shouts, gaze on the grim features scarcely less terrible even in death than those of Geryon or Cacus. The Most High approving, gives his signal of thunder in a clear sky, and the uncircumcised nations turn their backs to flee from the hostile plain, where their champion lies headless and despoiled of all his armor—a prey to jackals. But, vainly will they flee, for the anointed armies sing "Hosanna to the Highest!" and hang like a tempest upon the retreating foe with terror and infinite slaughter. The fields reddened and the rivers choke with multitudes of slain, while they roll bloody to the sea with the gore of heroes. The infernal seats are stirred, and all their kings rise up to meet the pale and sighing ghosts fallen by doom of battle.

Then returning from conquest, they come to their native cities, where Peace now shall long wave her olive branch; and the young-eyed damsels of their tribes come forth to meet them, singing, "Saul hath slain his thousands, but David his ten thousands!" At the head of her companions, the youthful Bathsheba leads the dance, and holds in her fair hands garlands of fragrant flowers, wherewith they strew the path of the heroes, and crown the brows of the brave with victorious boughs. Unrivalled in beauty and grace, the daughter of Eliam is crowned with flowers by her maids as they dance and sing, "Blest be the mother of the hero, and blest be his father; blest be his sister that shall be spouse to the kingdom's heir; and blest be the maiden in her royal harem that shall call him her lord!" The queenly daughter of Saul joins in the giddy dance before her father and his heroes, and counts herself happiest among women, that she may now become the spouse of the youthful shepherd that has come to excel the giants of the earth in feats of arms.

Alas, that so fair a morning cannot be without clouds! that such unquestioned joy should not for once be left unmingled with sorrow!—The malignant spirit of Saul is roused to hate the deliverer of his empire, and he is driven into exile, with a price set upon his head, although he is the king's son-in-law, and anointed by Divine command as the future king of Israel, that there may be at least one king on the earth that can himself excel in statesmanship and feats of arms, and live without jealousy of such as rival him in either. Saul proves himself unfit to reign, by his hatred of the loftiest virtue; while David shall show all kings unworthy of comparison with him, for his magnanimity in sparing his deadliest foe, and treating with distinguished regard the poor remains of his family after he has fallen upon his sword in the rout of his army.

Years pass, and the ruddy swain, whose harp has proved too charming for one of hell's blackest spirits, as his arm has been shown too strong for the mightiest among the sons of Anak, sits in an uncontested throne, surrounded by his millions of heroes, and too powerful for the mightiest tyrannies of earth. The exile of Ramah, and Nob, and Gath, and Keilah, and Engaddi, and Hachilah, and Maon, and Ziklag, is now the king of Israel, and the head of a dynasty that shall rule all lands and all ages from the throne of God. Yet is David a man of sorrowful spirit, and his noblest triumphs cost him woe. He is afflicted beyond measure at the death of Saul, his mortal foe, and breaks his mighty heart at the assassination of that foe's worthless son, after he has wept behind the funeral of the mighty son of Neri. The strongholds of the mountain fortress of Sion yield to his arms, and he makes Jerusalem the seat of his empire. The Tyrians become his allies, and send him trees of cedar from Lebanon, to rear him a palace worthy of his state, under the direction of their noblest architects. Then he resolves to rear a magnificent temple to Jehovah that shall be the glory of his reign and the wonder of the world; but this is denied him, and referred to a son not yet born. The Philistines and Moabites, and the men of Rehob and Damascus, the sons of Edom and Amalek, with the Ammonites, everywhere fall before his arms, and leave him master of all the regions

sworn to the sons of Israel, from the river Egypt to the fountains of upper Lebanon, and from the sea to the river of Babylon.

Alas! that prosperity should be able to take in its deceitful snare such as the storms of adverse fortune cannot bend! While his invincible general (red with the blood of Abner, but reprieved till he can be better spared,) is besieging Rabbah, and reducing the myrmidons of impudent Hanun to the last straits, the son of Jesse becomes ensnared with the fair looks of Eliam's daughter, now the spouse of the brave Uriah, and joins murder to adultery, that she may add her charms to his harem, already overstocked, and encumbered with a multitude of wives and concubines, with their lawless brood of sons and daughters, ready to raise seditions against their father while he lives, and to murder each other, without remorse, when he is dead. Such is the fortune of exalted state.—The children of the poor dread the loss of their father; and his single wife, humble and laborious and unknown to the world, will watch the stars out by the side of his couch of pain, and weep inconsolable at his grave. But the sons and daughters of the rich desire his death, that without hinderance they may first contend like wolves for the remains of his estate, and then spend his dearly-earned wealth in riotous living; nor will his widow long weep after the weary pageantry of his funeral is over, and the tomb has shut upon his mortal corse her gloomy doors.

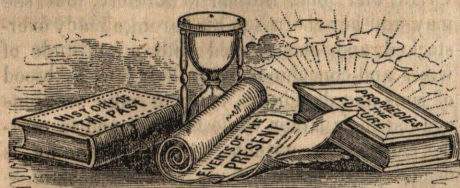
Thus he that never wronged a rival, and never envied one of his most renowned heroes his well-earned fame—he who wept when his bitterest foes perished, and vexed his soul for the distress of the most ungrateful wretches that dishonored the human form—is found, when left to himself, what the best man now living would be in like circumstances, a miserable criminal, too frail to resist the most ordinary temptation, and too callous to regret the wrongs he has inflicted upon his most faithful servants and the world, or the insults where-with he has offended the injured majesty of Heaven.

The widow's tears are few and brief, and she hastens to lay aside her weeds for the robes of the favorite sultana, to blaze in diamonds and gold, and gems, and exercise capricious tyranny in the harem of the mightiest monarch in the world. But, short and partial shall prove her triumph—the triumph of beauty and pride.—The alliance begun in adultery and consummated by murder, is odious to men and cursed of God. The slighted wives of her lord and their children will abhor intrusion, and rejoice in whatever calamity may befall her, or whatever sons and daughters may call her mother. The insulted angels of her nuptial chamber have gone away, shamed and covered with blushes, to accuse her before Heaven's Chancery, that writes its decrees in tables of brass, and not in rose-leaves; but they shall soon return, with commission to call her sin to remembrance, by slaying her first-born. Bathsheba, however, thinks little of the woes that await her, and what more may befall her sons long after she is dead, through her fault; but gives herself up to the intoxications of her new splendors, and deems a court the happiest place this side of heaven—a court where all faces wear forced smiles, and all words are chosen to flatter the great, while they are envied and waylaid with poisons and poniards in every path where they may walk, whether in public or in their most secret retirements, by night or by day. What to her is the evident murder of her husband? what are the secret execrations of all mothers, and the real contempt of every father in Israel? She sits a queen, and her spouse is the hero whose deeds she sung long ago among the damsels of her train, when he bore in his hand the head of the giant, the terror and scourge of the most powerful princes of Asia. O! with what sharpness and desire has she envied the women that have filled his harem even when he was in exile and danger! With what exultation has she come to be their superior now that he sits upon an insuperable throne, and all his enemies have come to lick the dust of his feet.

But, if neither Bathsheba nor her kingly paramour will look into the consequences of their actions, there is One that sees far down the path of future ages, and notes all the crimes and calamities of her race. A bald and stern old minstrel is at hand, that can make the running brooks delay to the sound of his harmonious strings, and the kid will leave her uncropped twigs to listen, when he trills his sublime madrigal, and sings of the stars and the wind and the sun's unwearied course, the glory of kings, and the judgments of Heaven against the godless, that disdain to live according to just and equitable laws, or the glorious meeds that await the just in the resurrection world. Ever welcome and honored as a sacred character at the courts of kings and the palaces of the great, either in Palestine or in other lands, he goes and comes at his will, and is everywhere alike at home. Such were the bards of ancient



times, before prophecy became mercenary, and gold could ennoble things by nature mean and low—when a mule had not become the “illustrious foal of steeds whose feet are winds,” and when a man was better in prison and chains than a horse contending for the prize of swiftness and strength at Olympic games. Often has he sung before the king of Israel, who acknowledges there is at least one prophet that can warble extemporaneous hymns to rival his own.—(To be continued.)



## The Advent Herald.

“BEHOLD! THE BRIDEGROOM COMETH!”

BOSTON, SATURDAY, MAY 31, 1851.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

### DENIAL OF THE UNIVERSALITY OF THE DELUGE.

“For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.”—2 Pet. 3:5-7.

The fact of the universal deluge, is one so explicitly stated in the word of God, and its marks are plainly indicated in all parts of the earth’s surface, that a denial of it, and the claim that in such respect all things continue as they were from the beginning of the creation, is attributed by the apostle solely to the willing ignorance of those who deny. In the *Congregational Journal* of May 22d, is the following article, headed “SCIENCE AND THEOLOGY,” in which is mooted the question, “Was the flood universal?” As usual, those who deny the affirmation of such questions, a most profound reverence is expressed for the word of God; but a greater reverence is plainly seen for the “opposition of science, falsely so called.” The article is over the signature of “P.,” whom we suppose to be Prof. PARK, of the Andover Theological Seminary,—he being one of the published co-operators with the editors of that paper.

WAS NOAH’S FLOOD UNIVERSAL. — A cursory reading of the Bible would, no doubt, lead to an affirmative answer to this question. Such, in fact, is the letter of the text “and all the high hills that were covered,” “and all flesh died that moved upon the earth,” “and every living substance was destroyed which was upon the face of the ground,” “and they were destroyed from the earth.”

Whatever the Bible is designed to teach will be found, at last, perfectly in accordance with facts and with common sense, and if a careful investigation of its language leads us to any conclusion, that conclusion must stand. God’s Word is true. It demands our entire confidence. What then saith the Scriptures? is the only inquiry.

The first intimation that a different construction was intended by the sacred penman, is found in the same connection with the passages above cited, viz: “Fifteen cubits upward did the waters prevail, and the mountains were covered.” Does not this imply that the mountains thus submerged were less than “fifteen cubits” high? If this is not its meaning, what does it assert? And if this is its meaning, then “the high hills under the whole heaven” must have been very unlike the mountains, in some countries now described by geographers. This apparent difficulty requires us to examine the use, made by the same writer, of any or all of the phrases used in this connection. Let us then turn to the testimony.

Gen. 12:56, 57: “And the famine was upon all the face of the earth.” Did this famine literally extend over the whole world? Or was it even as extensive as the inhabited parts of the earth? If not absolutely universal, the language is figurative. Ex. 9:6, “And all the cattle of Egypt died” (of the murrain.) But at a subsequent period, in verse 19, it is said of the hail, “upon every man and beast—the hail shall come down upon them, and they shall die”—and verse 25, and the hail smote both man and beast.” It was not intended then, that we should understand literally, that “all the cattle of Egypt died” of the murrain.” Are the words in the passages last cited, intended to be taken in a literal sense? Did the hail destroy “every man and beast”? Surely all the men were not thus destroyed, for we hear much of them after this, and as to “the beasts,” a subsequent plague is said, verse 29, to have destroyed “all the first born of the cattle.” It is very clear then that “all flesh,” and “every living substance,” etc., as used in Ex. 9:6, and in similar passages, are to be taken only as figurative expressions, denoting extensive destruction.

Similar use is made of the same phraseology in different connections. Deut. 28:64: “And the Lord shall scatter thee among all people, from one end of the earth even to the other.” 1 Chr. 14:17, “And the fame of David went out into all lands, and the Lord brought the fear of him upon all nations.” 1 Kings 10:24, “And all the earth sought to Solomon to hear his wisdom.” Deut. 2:25, “This day will I begin to put the dread of thee, and the fear of

thee, upon the nations that are under the whole heaven.”

Other writers in the Old Testament use such phraseology in a similar manner. “All the earth,” or “all the land,” is applied to Palestine in Ps. 7:24, Jer. 1:18, 4:20, 8:46, and in subsequent chapters. So it is used in Zeph. and Zech. In Jeremiah, 51st chapter, it is repeatedly used in reference to Chaldaea. Dan. 2:39 says, referring to Alexander the Great, “which shall bear rule over all the earth.”

If we look at the 6th of Genesis, we shall find that God has nowhere declared that he would bring a flood upon all the earth, but only, “I will destroy man, whom I have created from the face of the earth, both man and beast, and the creeping thing or the fowls of the air.” Man was the occasion of this terrible judgment, and so severe was its character, that it even involved lower animals in the general ruin.

The arrangements made by Noah, under the express command of God, leads almost of necessity to the same conclusion. The ark contained three stories, all of which would contain little more than 100,000 square feet of surface.

Within this space were to be collected two of each species of unclean, and fourteen of each of the clean animals. Among these, of course, would be lions, tigers, elephants, buffaloes, wild boars, panthers, bears, and other huge monsters, neither few in number, nor easy to control. Why resort, but from absolute necessity, to the supposition that Noah and his sons managed all these as a shepherd does his flocks, the lion already become the lamb; the cow and the bear feeding together? No intimation is given in either Testament, of any such miracle as this.—Would not some allusion have been made to it?—Would it not have been referred to as a type of the promise hereafter to be fulfilled?

But this is only the beginning of the difficulty.—Did Noah carefully preserve the exact number required, not only of each of the thousands of species of birds and animals, but also of the hundreds of thousands of species of insect, one male and one female, according to the (supposed) command? The hornet, wasp, mosquito, flea, beetle, ant, etc., etc. ! What a curious collection, throwing in the deepest shade any modern collector of curiosities in this or any other country. But with a literal construction, all this is requisite, and that upon a surface only about eighteen times as large as a good sized church. God forbid that I should pronounce this impossible, but unless inspiration has in fact declared it, it can hardly obtain my belief. I scarcely need to add, that those who can voluntarily digest all this, must also swallow a huge amount of food to sustain these ferocious animals for many months. How much space would these arrangements require?

Again, was another miracle also necessary in producing water enough to cover the whole world four or five miles deep? This too is demanded by a literal construction of the narrative. All the water now floating in the atmosphere would fill but a small fraction of this depth. Twice or thrice the quantity now on the globe would be required to accomplish all this, in addition to that now in being.

Such miracles certainly are possible. But, *cui bono*? Why submerge a whole world as a judgment on a race covering but a small portion of its surface? Almighty power is exerted only for some object worthy of such interference.

But one more suggestion is necessary to accomplish my design. If we look at the physical geography of that part of the world which was the abode of our first parents, and their immediate descendants, we shall discover a condition of things going far to confirm the doctrine of a limited flood.

Modern tourists have discovered that a huge basin exists, including Mesopotamia, Persia, and a part of Afghanistan and Turkistan, the level of which is considerably below that of the sea. The Dead Sea is within these limits, and this, the late survey by Lieut. Wilkes, proved to be 1,311 feet below the level of the Mediterranean. Here too is the Black Sea, which, says Guyot, “seems to partake of the character of a sunk basin.” The valley of the Jordan, says another writer, is “exceedingly depressed, lying 1,380 feet below the Mediterranean, and 1,410 feet below the Red Sea.”

Nor am I aware that this region is or ever has been the home of the lion, or tiger, or any other of those huge and fierce beasts of prey, to which allusion has before been made. Nor is it traversed by lofty mountains, but only hemmed in by them on all sides. No one passage of the Bible, so far as I know, unless it be those under discussion, militate in the least with this construction. The race was destroyed by a flood, not the result of any natural law, in consequence of its guilt. That whole region of country above described, must have been submerged. “The fountains of the great deep were broken up.” The waters of the ocean were driven in, by volcanic action perhaps, upon this devoted land. If the flood was universal, this would not have increased the extent of the flood. Every land animal living upon this territory, not preserved in the ark, was destroyed. God’s word is true. He will keep his promise in all times, and will again destroy the wicked and all the nations that obey not his law. An ark is provided. Its doors are open. Sinner, enter the ark and be saved. “There yet is room.”

We propose to examine the arguments advanced against the universality of the flood, and show their insufficiency.

It is admitted that the letter of the text gives an affirmative answer to this question; but it is claimed that the Bible is not designed to teach what is thus conveyed in its letter. The writer says, “The first intimation that a different construction was intended by the sacred penman is found in Gen. 7:20, ‘Fifteen cubits upward did the waters prevail: and the mountains were covered,’ which ‘P.’ of *The Congregationalist* interprets to mean, that the highest summits submerged were only 45 feet high—which he considers an apparent difficulty.

Taking a text from its connection, its meaning may be distorted in any way. What the fool hath

said in his heart that, “there is no God,” if taken alone, would contradict what is said of the existence of the Divine Being. In the same way is this passage perverted. Taken in its connection, it will be seen that the waters prevailed 45 feet above the tops of the highest mountains: “And the flood was forty days upon the earth: and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth: and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth: and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail: and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both of man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark.”—Gen. 7:17-23.

The language is thus clear and explicit and is not analogous to the passages adduced to justify a hyperbolic understanding of it.

But “P.” says that it is not declared in the 6th chapter that God would bring a flood upon all the earth, but that he would destroy man, with the beast &c! Suppose it is not thus predicted in the 6th? is not its occurrence declared in the 7th? and because a chapter can be found in which there is not evidence of a fact, does that invalidate the evidence that does exist? It is true that it is not predicted in the sixth; but if the explicit declarations in the seventh can be so cavalierly set aside, would not any express declarations in the sixth have been equally disregarded?

The writer admits that the sixth chapter teaches the destruction of man, from the face of the earth; but it is no more explicit of man, than of beast, and the earth: “And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them: and behold, I will destroy them with the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights: and every living substance that I have made will I destroy from off the face of the earth.”—Gen. 6:7, 13, 17; 7:4.

It is thus explicitly predicted that every animal under heaven, in which there was the breath of life, should be destroyed; which as much settles the question, as if it was predicted that all the world should have been covered with water. It will therefore be seen that “P.” has denied in the 6th chapter what is virtually there; and then based an argument on that assumed omission, when the following chapter is explicit, even if there had been such an omission!

Of the testimony appealed to, to prove a hyperbolic meaning, very little of it is at all to the purpose. Of the famine upon all the earth, there is nothing to show that it was not thus extensive. It is the same respecting the scattering of the Jews among all nations, the extended fame of David’s valor, and of Solomon’s wisdom. There is nothing to restrict the language, or to indicate that it should not be taken in the explicit sense ascribed to such phraseology. The only reference at all pertinent to this case is that respecting the cattle of Egypt. We read, that of the murrain, “all the cattle of Egypt died;” but “P.” doubtless knows that the word “all” in that connection is expounded by DRUSIUS, PATRICK and others, to denote “all kinds”—not all the cattle of Egypt died; but some of all kinds.—Thus Dr. CLARK says: “All the cattle that did die, belonged to the Egyptians,” which is perfectly consistent with the subsequent existence of cattle in Egypt, and furnishes no authority for restricting the language respecting the deluge. The Saviour said, “If I be lifted up, I will draw all men unto me,” which simply includes all kinds of men.

Leaving the Scriptural argument, “P.” next proceeds to speculative considerations, and advances the same kinds of arguments that Infidels urge against other revealed facts. And,

1st “P.” finds a difficulty in the size of the ark, there being only 100,000 square feet of surface. 300 cubits long, and 50 wide, it being three stories in height, there was 101,250 feet of floor room; of which Bishop WILKINS says: “Of the two, it is more difficult to assign a number and bulk of necessary things to answer to the capacity of the ark, than to find sufficient room for the several species of animals and their food already known to have been there.” Speaking of those who conceive a want of room in the ark, Bishop PATRICK says:

“Such persons never distinctly consider such things as these: First, That all those which could

live in the water are excepted: and so can several creatures beside fishes. Secondly, That all those of the species of beasts, including also serpents, there are not certainly known and described above one hundred and fifty (as Mr. Ray hath observed), and the number of birds about five hundred. Thirdly, That there are but a few species of very vast creatures, such as elephants, horses, &c. And fourthly, That birds generally are of so small a bulk that they take up but a little room. And, fifthly, That if we suppose creeping insects ought to be included, they take up less, though very numerous. And, lastly, That less provision would serve them all, when they were shut up close, and did not spend themselves by motion; and besides, were in a continual confused agitation, which pallied their appetites. From all which, and many more considerations, it is easy to demonstrate, that there was more than room enough for all sorts of creatures that God commanded to be brought into the ark; and for their food, during the time they stayed in it.”—Patrick’s Com. vol. 1. p. 35.

2. “P.” next fancies that a miracle would have been necessary to make the lion and the lamb lie down together in the ark, subject to the management of Noah and his sons; and he says there is no intimation of such a miracle! Was there no miracle when the animals, of their own accord, left their dens and forest retreats, and went into the ark? “And Noah went in, and his sons, and his wife, and his sons’ wives, with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.”—Gen. 7:7-9. “P.” has however not noticed that in the construction of the ark, Noah was commanded to make “rooms” in it for the separation of the several beasts.—Gen. 6:14.

3. Again “P.” wishes to know if Noah was careful to observe the exact number required, and indulges in some levity respecting the incongruous collection there present. Whether Noah could recall the exact number there to be present, is immaterial, so long as the Architect who contrived their residence, and who inclined the needed ones to enter that abode, was fully able to plan, arrange, and adapt, according to the wisest purposes, whether “P.” can believe it or not.

4. Again “P.” fancies another miracle requisite to produce water sufficient to cover the earth’s surface above the mountains! Here he manifests a want of knowledge in several things. He does not seem to know that water can be made of air, that 85 parts of oxygen, and fifteen of hydrogen, will make 100 parts of water; and that God had only to send his lightning, the electric spark through these airs, to decompose them and convert them into water; and thus it rained as if the windows or flood gates of heaven were opened, or as the LXX. translate it *cataracts*.

“P.” seems to have forgotten that during the eruption God had to gather together the waters under the heaven into one place, before the dry land could appear—that previous to that, the entire earth’s surface was submerged, and was only made visible by the elevation of the land, and the depression of the bed of the ocean, thus producing the inequalities in the earth’s surface. And that the fiat of the Almighty which could produce those inequalities at the creation, which could divide the waters above the firmament from those beneath, excavate the deep ocean caverns, and elevate the high hills then; could also, at the deluge, open those windows of heaven, and break up those foundations of the great deep, and depress those hills so that all the high hills under the whole heaven should again be covered in the abyss of waters, as they were when the Spirit of God first moved on the waters of the great deep,—reversing this process again at the termination of the deluge.

Again, a small rise of water would overflow the most of the earth’s surface. All those vast plains watered by the Orinoco of South America, are only fifty fathoms above the sea level. A rise of two hundred to three hundred feet in the waters of the Mediterranean, would overflow all the steppes of Russia, and connect that sea with the Baltic. An elevation of five hundred feet would cause the great lakes to overflow from the gulf of Mexico to the Arctic ocean. A very small elevation would flood the whole of the north of Asia to the foot of the Himalah mountains, the whole of the desert of Sahara, and the eastern slope of South America.

But, “P.” asks, why submerge a whole world, when a limited part would have answered all purposes? Will “P.” then answer why an ark was necessary, when God could have removed Noah from the doomed spot, as he did Lot from Sodom? Why oblige the spared animals to take refuge therein, when they could have been directed beyond its devastating influence? “P.” has, however, to show that mankind did not extend as universally over the earth’s surface as now. Living to six times the present age of man, they might have increased at six times the same ratio that they do now; so that in more than a millenary and a half from creation the numbers of the race might have been as great, and as widely diffused as at present, after a period of less than three times the duration of that. So that a limited flood



would have been insufficient. Says Bishop PATRICK: "It is a strange weakness to fancy, that only Palestine, Syria, or Mesopotamia, or some such country, was drowned by the flood; no more of the earth being then inhabited: for those countries could not have held the fortieth part of the inhabitants which were produced between the creation and the flood; no, all the earth was not more than sufficient to contain them; as many have clearly proved."

The great basin to which "P." alludes, it is true exists; but there is evidence that it was once more elevated; and its present depressed condition may have been the result of that subsequent destruction which Sodom endured. Sodom was once higher than the Red Sea; for a valley has been traced by BUCHART from that Sea to the Dead Sea, in which the Jordan doubtless flowed, before the face of the country was sunk down by the horrible tempest which the LORD rained upon it.

"P." speaks of that country not being the home of the lion, &c. We cannot answer respecting the truth of that; but does he wish to be understood that those animals were not in the ark?

The closing admonition of "P.'s" article would be very well in some other connection; but is not in good taste when in connection with an attempt to question the letter of Scripture. If the ark was less capacious than was needed for its inmates, what evidence is there that this other ark will accommodate all who may seek access there?

We purposed taking up another branch of this subject, and showing that there are traces of a universal deluge all over the earth; that the masses of the remains of animals from warm climates in cold latitudes could have been accumulated only by some such catastrophe; but we have only space for a single quotation:

"Some very eminent philosophers are of the opinion 'that, by the breaking up of the fountains of the great deep, we are to understand an eruption of waters from the Southern Ocean.' Mr. Kirwan supposes 'that this is pretty evident from such animals as the elephant and rhinoceros being found in great masses in Siberia, mixed with different marine substances; whereas no animals or other substances belonging to the northern regions have ever been found in southern climates. Had these animals died natural deaths in their proper climates, their bodies would not have been found in such masses.'"—*Clarke's Com.*, vol. 1. p. 72.

On the 21st, I visited the friends in Abington, and the 22d, preached in the Christian Chapel, Plymouth, Mass., erected for me twenty-four years ago. I had not visited this place for the last fifteen years; but I found many families enjoying the fruits of my labors in that place twenty-four years ago. Great changes have taken place: some beloved ones sleep in Jesus, a few remain faithful, some of whom rejoice in the blessed hope. I had a full house, and the best attention, and can but hope good was done. Bro. H. L. HASTINGS is laboring with them at present, and is much liked. May the LORD bless and build them up. On the 25th was at home, in the Chardon-street Church, but was unable to speak. Bro. BILLINGS and HALE kindly supplied my place. Since which I have been confined at home by a very bad sore throat, and prostrated by fatigue; but hope, by the blessing of God, to be able to attend the Conference next week. J. V. H.

THE BIG TENT will be pitched this season, Providence permitting, on Cape Cod, according to notice in another column. Also at Concord, or vicinity, in New Hampshire, about the first of August. We may have other meetings, if our health permit.

Good and efficient lecturers will be provided at these meetings, and the first principles of the Advent faith will be clearly set forth, in regard to both the manner and time of the Advent.

CORRECTION.—In "MICHAEL'S" exposition of prophecy, in the *Herald* two or three weeks since, the following typographical errors occur:—In paragraph 8—for "promised," read, "premised." Par. 11—for "they," in the last line, read, "men." Par. 17—for "purity of spirit," read, "poverty of spirit." Par. 21—for "invenendas," read, "invenendas;" and for "sine," read, "sive."

BOSTON CONFERENCE.—Let all remember the Conference next week, Wednesday, June 4th, commencing at 10 A.M. Let all expect a good time.

WE are requested by R. V. Lyon to give notice, that he and W. D. Ghoslin will hold a Tent-meeting at Champlain, N. Y., to commence the 12th of June, and continue over the Sabbath.

## SECOND ADVENT ANNIVERSARY CONFERENCE.

Held in New York, May 16th, 1851.

THURSDAY, MAY 18TH.—MORNING SESSION.

The meeting was opened with prayer by Bro. SHIPMAN, who afterwards gave some account of the state of the cause in the north part of Vermont, his former field of labor. He spoke of Mount Holly, Waterbury, Cabot, Derby Line, Montgomery, Lower Canada, and other places, where the Advent doctrine had been proclaimed, and where it still was being preached. Bro. Hutchinson had exerted a good in-

fluence for the cause in Canada East, as well as in northern Vermont. Bro. Clark, Reynolds, Thorber, Green, Gibson, and others, were doing what they could to sustain the churches.

BRO. LITTLE, of Shrewsbury, N. J., said they had no Advent church in his place, and souls were perishing for lack of knowledge. He thought a door would be opened there to proclaim the truth.

BRO. SHIPMAN said that the church with which he was associated in Worcester was young, having commenced in September last. They have about forty members, who are living in great harmony, and are making progress. A good influence is being exerted on those without. God has smiled upon them.

BRO. D. I. ROBINSON spoke of the church in Chardon-street, Boston. When he was there last he thought the trials that had befallen them had turned to their advantage. They have increased in numbers, and in graces.

BRO. O. D. EASTMAN spoke of the churches in Newburyport, Mass., under the care of Elder John Pearson, as being in a prosperous condition. He also spoke of Salisbury, Amesbury, Kensington, and Rye, N. H., where the interest was kept up.

BRO. STARK, of Hartford, Ct., gave some account of the Advent Church in that city; they were now living in harmony, and for the last month they have been more prosperous than for some time past. Bro. Matthewson and Grant were spoken of in Newfield, Winsted, New Hartford, and many other places.

BRO. GATES, of Lawrence, Mass., said they had a pleasant little church there, under the pastoral care of Elder Ezra Crowell. They have had deep trials, but are relieved from them now, and are prospering in the Lord.

BRO. MORLEY spoke of the Advent Church in Lowell, Mass.; they had held meetings about two months, and were prospering beyond their expectations. They meet in Masonic Hall, which is well filled. Bro. MORLEY also spoke of the Northboro' Church, who were holding on in the good way, and not in any wise turned away from the hope of the gospel.

BRO. J. D. GUILD spoke of the happy influence of Elder Fassett's labors in Wrentham for the last year or more. But a spirit of bitterness had sprung up among them of late. They were, however, trusting in God for better days.

BRO. LUM, of Newark, N. J., said a few remain faithful in that place, in the midst of trials.

BRO. J. KELSY, of the Hartford Church, expressed his high gratification with the exercises, and the meetings of the Conference. God is for us, and who can be against us? Difference of opinion does not separate us, since we are united in the one hope of the gospel.

BRO. ROBINSON thought we should now labor much easier, and effect more, since we were united, and were all pulling one way. Some, in times past, had pursued a course to distract, throwing out every sort of notion to divide. Those who attended the Salem Conference, resolved to live together as brethren, and respect each other's rights, and act in harmony. Bro. R. said that the church in Portsmouth, N. H., had been tried of late by adverse circumstances, but were resolved to maintain the cause. They were about to erect a place of worship, and call a new pastor, as he, (Bro. R.) was called to the aid of the Hester-street Church in New York.

BRO. JONES said there were two ways to form a union. 1. By *compression*—selfish propensities and interests. 2. By *adhesion*—love. This was the case with the early Christians;—it is so with us; especially those of us who still remain steadfast in the Advent faith. Union and love had characterized this Conference as they had those of '43. May it always be so.

At this point, Bro. Himes, the chairman, being sick and exhausted, took leave of the Conference, by expressing his unfeigned gratification to God for his mercy towards us in this happy session, and craving the continuance of God's blessing. Prayer by Bro. Daniel Cambell.

### AFTERNOON SESSION.

After prayer, Sister Philips, of Williamsburgh, L. I., said it was the first Conference she had attended. She was converted to the faith in '42, and had seen severe trials since, but still looked for, and loved Christ's appearing. She had been comforted under the preaching of Bro. Whiting, Jones, LITCH, and others, and rejoiced in the promises of God. She felt to shout, "Glory to God!" Our all was centered on the coming of the Saviour, to receive us to himself. We are almost home.

BRO. ROBINSON said that Bro. INGHAM was still laboring in Nova Scotia with acceptance, and some success. Bro. RICE also has done much to help on the work. It is a field of deep interest, and they need more help.

BRO. C. B. TURNER made some interesting statements in respect to the late proclamation of the speedy coming of CHRIST in Africa, and the island of St. Helena, by a missionary. This will be given in another place.

BRO. GATES gave some account of his visit to Cape Cod, in the towns of Wellfleet, Truro, &c., Mass., where a goodly number have embraced the faith.—They intend holding a tent meeting the first of July, which Bro. LITCH is expected to attend.

BRO. L. KIMBALL, of the Church in Providence, R. I., said they were prospering in the Lord. They had been blessed with some conversions, and have had several seasons of baptizing of late. They are much encouraged.

Prayer was then offered up by Bro. WHITING.

### SERMON BY B. MORLEY.

Text.—2 Tim. 4:18—"And the LORD shall deliver me from every evil work, and will preserve me unto his heavenly kingdom."

The apostle has uttered a similar sentiment in the first chapter of this epistle and 12th verse: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Some persons think it unsafe to know or have the conviction that they are Christians, and that they shall be preserved unto the kingdom of God. It is even regarded as fanaticism. This is what would be called the assurance of faith—consisting in a full conviction of acceptance with God now, and a strong expectation of eternal salvation.

Is this state attainable? We think it is, and offer for evidence the experience of patriarchs, prophets, apostles, and martyrs. These did not attain to the assurance of faith, in consequence of being inspired, but they attained as other men may attain it.

Job 18:25-27:—"For I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and not another." Job had this assurance,—he knew that his Redeemer lived; and this was not all, his heart was fixed on immortality. It is well for us to hold the personal advent, resurrection, &c., but there are other truths that we must connect with the advent theory,—the grand moral motives of the gospel.

The Psalmist had this faith when he exclaimed: "I shall behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness."

The prophet ISAIAH expressed the same: "Thy dead men shall live, together with my dead body shall they arise."—He thus gives utterance to his hope and confidence, that he shall have a resurrection with the people of God.

The apostle has expressed himself in a similar manner in all his epistles. In 1 Cor. 9:24-27 he says: "Know ye not, that they which run in a race, run all, but one receiveth the prize? So run, that ye may attain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away." The allusion is to the ancient games. It was requisite before exercising in these public games, that a man should be abstemious for ten months. One of the exercises was that of pugilism, to which the apostle alludes: "So fight I, not as one that beateth the air;"—that is to say, in his Christian contest, he did not spend his blows upon the air, as an inexperienced boxer would do, failing to hit his antagonist; but his blows all counted,—they were effective. He did not get overcome in the contest with his spiritual foes. How is it with you, my brethren? Do you encounter the devil and get defeated? or do you wield your weapons successfully?

Faith is requisite,—nothing short of this will answer the purpose. Reading the Bible and prayer merely will not do.—One grain of faith will do more than all these without faith. The Christian need not make a great ado, but in quiet confidence in CHRIST'S name let him meet the enemy and conquer.

PAUL "kept under his body," not because he feared he should be a cast-away, but because he feared being a cast-away; and he knew that if he kept his body in subjection, he should escape from the danger of being such. This distinction may not be at once perceived, but I would ask, Is there no difference between fearing that the building will fall upon us, and fearing to have it fall upon us? I think there is. A man examines his fires carefully before retiring to rest. Why?—Because he is in fear of being burnt out? No; he does it that he may have no occasion to fear. PAUL kept under his body, that he might be secure against being a cast-away.

Why has the Bible so many exhortations to hold out, and not apostatize? Because they are calculated to secure the end. To illustrate. PAUL told the people on board ship, that there would be no hope of any man's life: and yet when they thought of getting off in the small boat, he told them that unless they remained they could not be saved. There was a moral certainty of their being saved, but the apostle

insisted in their doing what was necessary,—not in unbelief, but in faith. So there is a moral certainty that those who trust in God will be saved; but they must use the means, and trust in God to keep them to the end. God has a providential care for his Church, and nothing occurs without his direct or indirect interposition.

The faith of assurance was also expressed by John (1 John 3:2): "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Is this orthodox or not? Is it Christian experience, or is it not? I entreat all my brethren to get this happy experience. Patriarchs, prophets, and apostles attained this state simply as *pious men*; and so may we. CHRIST requires it, and so does the apostle, when he says, "Follow me as I follow CHRIST." Peter says, "Give diligence to make your calling and election sure." It may be some time after the Christian is converted before he attains to this; all do not attain at once to the assurance of faith. Our election is sure in the mind of God, but we are exhorted to make it sure in our own minds.

Why do Christians have so many barren seasons at the family altar and in the closet? It is because they have not this faith. We should labor for the "full assurance of hope to the end." Some persons say, "If I had, this assurance of salvation, I would go on in sin and take my fill of sin." But no Christian feels thus;—he abhors sin, and desires to escape from it; he will not sin, simply because the penalty of the law is not hanging over him.

2. The second point which we notice, is the ground of this faith of assurance. It is the atonement of Christ—"He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Christ has died as a vicarious sacrifice for our sins; by his death God is propitiated, and his anger appeased. Not such anger as men feel, but God's holy displeasure at sin. Some scoff at this doctrine, but I would ask, how could God help being displeased at the violation of his law, until the proper sacrifice is made?

In 2 Thess. 2:13 Paul says: "God has chosen us through sanctification of the Spirit and belief of the truth." This doctrine I love, but I hate antinomianism. It is "through belief of the truth" that we are to be saved. Paul says (Rom. 10:9): "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved."

3. In order to the faith of which I speak, we must cheerfully and constantly feel and acknowledge that we belong to Christ. "Ye are not your own, ye are bought with a price," says the apostle, and this recognition of the purchaser of our souls by Christ, is indispensable to the assurance of faith. Like John Newton, we should tell the adversary when he comes with his temptations, that we are pre-engaged.

Eph. 2:8—"By grace are ye saved, through faith, and that not of yourself; it is the gift of God."—Some tell us that the "grace" is the gift of God; but it seems to me to be the "faith;" however, I will not dwell on that point. Christ is both "the author and finisher of our faith," and when he pours his love into our hearts, we exclaim, "How can we sin against God?"

But I will notice some of the fruits of the faith of assurance.

1st, *Liberty*.—While we have this faith, in the language of Bunyan, we shall keep out of "Doubting Castle," and the hands of "Giant Despair."—Christian found that he had a key that would unlock his dreary prison house,—and that key was Faith.—Professed Christians, placed in that position, will do almost everything before applying their key—i. e., pray in faith. Christians need not be in bondage to the fear of death. Christ "showed them the path of life," and rising from the dead, has left a torch in the tomb to illuminate its darkness.

2. Another fruit of this faith is *courage*.—The believing saint goes on boldly, is not easily intimidated—he makes progress. I sometimes liken the two classes of Christians—or professed Christians—one to a steam, and the other to a sailing vessel.—The former moves steadily forward through storm and calm, but the latter is dependent upon the winds, and is at the caprice of the external influences which surround it.

3. *Activity*, results from this state of mind. Our activity should not result from a fear of being lost, but from the hope of being saved. This activity is not of the bustling, moving kind; it may be quiet and unobtrusive, but it will surely make the Christian active to feel this assurance in his soul.

4. *Perseverance* in the service of God. This flows from hope. We could hardly expect to serve God without a hope of salvation. "For a helmet the hope of salvation," says Paul, this hope arms the Christian against the danger of falling by the adversary. Without hope we can do nothing. A man above the Falls of Niagara could not move a muscle for his salvation if there was no hope in his breast.

May the Lord strengthen us. We, as Adventists, have had every thing to encounter, but the heavy billows are passed. Let us hold on our cause. I believe Christ's people will be saved—all of his family will be gathered. Let us continue in the school of Christ, and learn of him.

At the close of the sermon, Bro. Jones suggested



the appointment of a committee of three to prepare an Address, to be presented at the adjourned meeting at Boston, to be held June 4th. Bro. Robinson, Gross, and Morley were appointed as the committee.

EVENING SESSION.—SERMON BY BRO. KIMBALL.

TEXT.—Tim. 5:5—"Having a form of godliness, but denying the power thereof." Eph. 6:10—"Finally, my brethren, be strong in the Lord, and in the power of his might."

The question arises, what are we to understand by the power of God, "or the power of godliness?" There has been and still is a variety of views. The common opinion seems to be, that it means a mighty overwhelming internal influence, which sometimes takes away our physical strength even; but this is a false notion, and one that has led many persons to act more like insane people than anything else.

But let us appeal to the Bible. Rom. 1:6—"For I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth." Here we have direct testimony that it is "the gospel;" this becomes "the power of God" by being believed.

1 Cor. 1:18, 23, 24—"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. . . . We preach Christ crucified . . . unto them which are called, both Jews and Greeks, Christ the wisdom of God, and the power of God." The gospel of Christ is, therefore, the "power of God."

Let us notice the power which is attributed to the gospel. John 17:17—"Sanctify them through the truth, thy word is truth." 2 Thess. 2:13—"Through sanctification of the Spirit and belief of the truth." If we do not believe the truth we shall not be sanctified. Heb. 4:12—"The word of God is quick and powerful." Jer. 23:28, 29—"My word is like the fire and the hammer, that breaketh the rock in pieces." This figure will be appreciated by those who have seen large rocks broken and removed by alternately applying fire and water, and then using the hammer to scale off the outside, until the whole is removed.

The words of our text—"Having a form of godliness, but denying the power thereof"—refer to "the last days," as will be seen by the context. This will make the times perilous. These perils are not occasioned by persecution, but by the evil influences which prevail, leading men to a denial of the true gospel, and to run after "fables,"—as the apostle says,—"and shall turn away from the truth, and be turned unto fables." And again: "Ever learning, and never able to come to a knowledge of the truth."

I wish now to show what constitutes the power of God in the present age of the world. Peter established the minds of his brethren in "the present truth." All the scriptures are true, but not all present truths. There have been special truths for different ages, and these have been "present truths," in those times. All divine truth is connected like the links of a chain; but each link has its appropriate place; you cannot make the first the twentieth, nor the twentieth the first. So all the various truths of the gospel have their places. God's revelation to Noah, and through him to the antediluvians, constituted the "present truth" to that age. Noah and his believed, and were saved, while the world perished. This "was the power of God" to the old patriarch. You will find that those of any age, who have rejected God's "present truth," have perished in their iniquity: while to those who have received it, it has been "the power of God."

To allude again to the figure of the chain. The last link, or development of truth, is for the last generation, and the "present truth" will be to that generation the "power of God to their salvation," or the instrument of their ruin.

Christ predicts the preaching of the "gospel of the kingdom in all the world" before the end of the world. John sees it thus proclaimed by an angel "flying through the midst of heaven, having the everlasting gospel to preach to every nation, kindred, and tongue, and people."—Rev. 14. This is the gospel, or announcement of the everlasting kingdom, therefore called the "everlasting gospel." This is the final message of the gospel—God's "present truth." Has this been preached? Who can deny it? The other signs of Christ's coming are already fulfilled. This is being fulfilled. It is not a long work—the angel "flies through the midst of heaven." All abroad there is more or less inquiry on this great subject. Bro. K. closed by referring to two cases which illustrated the extent to which this gospel was preached—having been preached in South America and in France.

Bro. Mansfield mentioned two other incidents, showing that the gospel had been preached in Germany and in the West Indies.

After the sermon, interesting remarks were made by Elders J. J. Porter, Robinson, Kimball, and others. All were reluctant to leave the place.

Conference adjourned to meet in Chardon-street Chapel, June 4th, 1851.

N. N. WHITING, President.  
J. V. HIMES, Vice President.

C. B. TURNER, } Secretaries.  
L. D. MANSFIELD, }

#### FAITH IN GOD'S WORD.

"This is the victory that overcometh the world, even our faith."—1 JOHN 5:4.

(Concluded from the "Herald" of May 17th.)

What does the Bible teach us respecting the state of the world when the Lord comes? "As it was in the days of Noah and Lot."—Luke 17:26-28. The man of sin prevailing against the saints.—Dan. 7:21, 22; 2 Thess. 2:4-8; Rev. 19:19, 20. "The cry of 'peace and safety' sounding through the land."—1 Thess. 5:3. "Some departing from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; for bidding to marry," &c.—1 Tim. 4:1-3. "Perilous times; for men shall be lovers of their own selves, covetous, proud, blasphemous, disobedient to parents, unthankful, unholly, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."—2 Tim. 3:1-5. Scoffers, saying, "Where is the promise of his coming?"—2 Pet.

3:3, 4. There will be but little faith on earth.—Luke 18:8. The nations angry.—Rev. 11:18.

Of course characters such as here described, would have no interest in the proclamation of the Lord's coming. Their treasure being in this world, their affections are consequently here also. Such a message strikes the death knell to all their ambitious schemes and earthly hopes, and they love it not; and, unwilling to believe it true, they can easily persuade themselves that it is not so. Connected with this proclamation is the cross, persecution, and the reproach, so that the popular religionist, who is seeking to go to heaven in "silver slippers," will think to rid himself of the responsibility connected with an understanding of the matter, by shutting his eyes, and closing his ears, while he quiets his conscience by saying, "It is none of my business!" But the "willingly ignorant" must share the same doom of those who knew and yet rejected.

Now it is clearly made manifest who are in sympathy with God and his truth, who indeed "love the appearing" of the Saviour. To that individual whose hope centres in his coming and kingdom, the tokens of its proximity will be hailed with joy. They love to enjoy the presence of the Comforter, but they would rather have the companionship of their divine Lord and Master. The earnest of the inheritance is blessed, but the full fruition of glory is far more desirable. They have sympathy for a perishing world, but they have more for Christ, and well knowing that "evil men and seducers shall wax worse and worse, even to the end," they pray as the Saviour has taught them: "Thy kingdom come. Thy will be done in earth as it is done in heaven." The Church has long worn her garments of widowhood, and she longs to exchange them for her bridal robes. Hers has been a toilsome pilgrimage, and she ardently desires to reach the heavenly country, the blessed mansion, and enter into rest. She has been a long time afflicted and down-trodden, and she eagerly pants to be comforted, and exalted to the position appointed her by God. Although a co-equal heir with Christ to a kingdom and crown, she is now "considered the offscouring of all things," and she sighs, yea, "groans for the manifestation of the sons of God," when her disguise will be thrown off, and she shine forth in her true and glorious character. Long has her harp been attuned to notes of sadness, and she looks forward with ardent anticipations for the period to arrive when she will strike the glad-some notes of victory and joy.

Such is the position of the bride, and when the proclamation is heard: "Behold, the Bridegroom cometh, go ye out to meet him!" and the truthfulness of the message is confirmed by signs in heaven, and on earth, how does her heart kindle with holy rapture and love, and with what diligence does she seek to have all things ready, that when he arrives she may be prepared to welcome him with joy.

What though many deridingly inquire, "Where is the promise of his coming?" enough for her she has it in possession, written in characters not to be misunderstood; she grasps it by faith, and patiently overcomes the world's cold scorn. Many who were once the chosen bride, have turned to other lovers; they have sought for earthly pleasure and honor, and they look for a happy period to arrive, suited to their carnal hearts; a reign without Christ, without persecution, without reproach, and without the participation of the faithful who have gone before. To sustain them in their anticipations, they appeal to the sacred oracles, and say, "Thus it is written!" But the cry of "peace and safety" only tends to strengthen the faith of the waiting Church; for well she knows it to be a "peril" of the "last days." Her hope may be deferred longer than she anticipates—the Bridegroom may tarry beyond the expected time—the proverb may be heard on every hand, "The days are prolonged, and every vision faileth!"—but she can answer back from the word of the Lord, "The days are at hand, and the effect of every vision!" Sustained by the precious promise, "Yet a little while, and he that is to come will come, and will not tarry," she will still gaze with anxious eye to catch the first glimmer of the day-star—the first beam of the morning light—ushering in the long-wished for day of joy, when the night of weeping will be past, and she be presented, a chaste virgin, to Christ, forever to reign with him in glory. Her faith has enabled her to overcome the world, to resist its allurements, to turn away from its vanities, to trample its glittering baubles in the dust, to refuse its honors, disregard its scorn, turn a deaf ear to the siren song of peace, and separate herself from those who "love pleasure more than God, having the form of godliness, but denying the power thereof."

She has chosen the humble path which leads to glory, honor, and immortality. She is willing to bear the cross, and suffer shame, in hope of the crown of life, white robe, and victor's palm. Cheerfully she accounts herself a stranger and a pilgrim, knowing that she has a mansion in the golden city, and an inheritance, incorruptible, undefiled, and unfading, in the beautiful earth. Such is the hope, such the reward of all who obtain the victory through that faith which overcomes the world.

But we will turn our attention now, for a moment, to the other side of the picture. We will briefly contemplate the fearful doom of those who professed to be the church of God, but had no true love for him, nor faith in his truth. They are represented by the man who came to the wedding without the garment prepared for that occasion. The king said to his servants, "Bind him hand and foot and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth." Again, they are represented by the evil servant saying in his heart, "My Lord delayeth his coming." The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites." They are also represented by the foolish virgins, who outwardly manifested faith in the coming of the bridegroom, but had not oil sufficient to enable them to abide in the light until he came. They sought admittance to the marriage festival, but were forbidden to enter.

Says the Saviour: "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in

thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Such is the portion of hypocrites and unbelievers. May the Lord save us from so fearful a doom.

From this subject we may learn the value of faith. Without it we cannot please God. Without it we cannot overcome the world. Not a faith that is confined to a few detached portions of the Word, relating to the sufferings of Christ, and justification. It should take a broader range, and strike out into the open field of prophecy, not only that portion of it which refers to past generations, but that also which has a bearing upon our own time, and likewise that which is connected with the future glory. There is too much indefiniteness to our faith. It is too much contracted. Many confound feeling with faith, and when their emotional exercises are deep, they think they have a good deal of faith, and yet if interrogated, why they believed? or what they believed? they would be unable to reply. Again, they will talk about the happiness of heaven, and be very much animated by the prospect of it, and yet if they were asked where their future home was to be located, or in what its glory was to consist, they could not tell. "Enough for us to know," say they, "that we shall be very happy somewhere!" They seem to be afraid of having an intellectual faith; a faith that they can give the reason of. Thus large portions of the Bible remain untouched by them; those which clearly describe the nature of the Christian's hope, they have no interest in; they have so much confidence in the Lord that they can very willingly leave all that with him, without acquainting themselves with it, and thus they remain willingly ignorant of many "exceeding great and precious promises," which, if they but understood, would afford them a solid basis upon which to rest, and enable them understandingly to give the "reason of their hope." Although this is a land of Bibles, and all have the privilege of reading the Word of God for themselves, yet there is, after all, but a limited acquaintance with its most precious truths, and very little genuine faith in its teachings. How few believe it to be the word of the Lord to us, just as much as though we heard an audible voice from him, uttering those truths in our ears. Yet we ought thus to regard it. "And if they escaped not who refused him that spake on earth, much more shall we not escape, if we turn away from him that speaketh from heaven. See, then, that ye refuse not him who speaketh." But it is often said by those who wish apparently to evade the force of truth, "It is no matter what we believe, if we only live right." We find, however, by an examination of the sacred oracles, that we must have correct faith in order to produce right action. We see this plainly illustrated in the cases of Noah and of Lot. The Jews, we think, found to their sorrow that it was of some consequence what they believed, and so also will the Gentiles, if they refuse to hearken unto the voice of the Lord, and through fear of reproach turn away from the messages of the gospel.

It also becomes our duty to search the Scriptures, that we may understand what the specific message is to us, and what is the present truth for our day, that we may keep pace with prophecy,—that we may follow the "shining light," and walk in harmony with the developments of the divine plan, and by living, active, intellectual faith in the Word of the Lord, be enabled to overcome the world.

M. D. WELLCOME.

#### LETTER FROM H. H. GROSS.

DEAR BRO. HIMES:—The vicinity of Albany, where I have devoted much labor within eight years past, embraces a large and highly interesting field. I have now neither the time nor health to do much for the cause in that region; but many friends are scattered throughout it, and proving to all who know them, that "the spirit which is in man is the candle of the soul." I visited some of the friends in Saratoga County last week. They are generally "holding fast the faithful word," and contemplate making a Waterloo effort in some central location, by a protracted meeting, this season. A deceiver has passed that way of late, by the name of — Holt, of Auburn, insidiously teaching from house to house, that the third angel's message (Rev. 14) is, "Keep the seventh day for the Sabbath;" for to keep the first day is to obey the Pope, and hence have "the mark of the beast"—thus all who observe the first day shall be damned; and, strange to say, some have been led captive into Judaism, for that is the inevitable result. That person was finally asked, why he did not go to Albany, where he could reach larger congregations, if his doctrine was really so important as that it decided the salvation of all! And his reply was, that Bro. Himes had advertised him in the "Herald." Strange, a man so sanctimonious, and so conscientious in the work of sowing his old covenant seed, and yet so lacking in valor as to skulk along through a back country, taking in the simple-hearted by guile, and not daring to come out before those who would be sure to expose his fallacious teachings to the world! I only add, whoever asserts that any ruler, either emperor or pope, or any earthly power, has ever changed the Sabbath from the seventh to the first day of the week, asserts that which he cannot prove from history.

In Fulton county, much might yet be done. I know of places where the people are anxious to hear, but we have no laborers to go into the destitute fields.

In Herkimer county, I devoted much labor for about six months, ending in June of last year. A good laborer was much needed, and would have been well sustained in that region—Little Falls, Brockett's Bridge, and vicinity—and several new places were ready to receive the gospel; but for want of laborers, and my own health failing, but little has been done since.

In Mechanicsville, the way has been open for a year and a half for labor, but nobody to go, and in Waterford and Lansingburg the cause ought to be sustained; there are quite a number of true friends there, and I can but hope that the cause will soon rise and be maintained. In various places in Renssa-

lier, Albany, Schoharie, and Green Cos., there are many doors open, and the Macedonian cry is heard, "Come over and help us." I have been deeply anxious that the cause should be sustained in Otsego Co. There are many tried friends there.

More able laborers are needed in maintaining and forwarding the cause in this extensive field.

The friends in Albany are united, strong in faith, determined to see the "conflict o'er." They much need a chapel, and I trust they will build one this season. They have had a discouraging winter, and have found it difficult to sustain their expenses, but as spring opens, and business comes on, the cause springs up afresh and bears fruit to God. One item of encouragement to them, and interest to the cause, I wish to relate. In the early part of the winter, four Indians of the Stockbridge tribe, of Wisconsin, appeared in our meetings; one of whom, John W. Abram, became deeply interested in the thrilling and glorious truth concerning the faith and hope of the gospel, and began to take an active but unassuming part in our meetings. I made his acquaintance, enjoyed his godly society, associated him in labor and social intercourse with others, and after finally spending several weeks at my house, as a member of my family, and receiving a good supply of Harps, Tracts, &c., he departed about the 22d ult. for his home, his family, and his people, full of thankfulness and praise to God for the precious truths of his word, for Christian fellowship and sympathy, for the prospect of interesting his people in, and saving them through, the same blessed word, and for the glorious prospect of soon realizing the faith and hope of the gospel. Thus a missionary has been qualified, under God, and sent forth to Wisconsin, efficient, devoted, and the best calculated to interest that people in the subject of the coming and kingdom of Christ, and to seek a preparation therefor. I value the prayers of that righteous brother, in our behalf, as being effectual at the throne of grace in helping us on to the eternal dwelling places. We have no "secret workers" in the camp, no sympathizers in the aggressive movements of the year past, and even the "Harbinger" is not received by more than one, to my knowledge, except in the case of two or three who take it to know what the enemy is about, since its editor went over into the embrace of its Pilate-friends. In West Troy the friends unanimously refuse to hear those men preach whose names are associated together in sanctioning the late hypocritical conventions in New York, &c., called by Elders Marsh and Needham. In Albany, we possessed a strong sympathy for Elders Needham and Weethee, but no past friendship and sympathy are permitted to swerve us from principle,—though we have been called to cut off the right arm, we have yielded to the blow, in order to save the whole body. Had Elder Himes, or any other prominent brother, been found equally guilty, we should have pursued the same course.

Brethren and sisters scattered abroad! may our motto ever be, All for truth and righteousness, while we cease from man! May the prevailing sentiment of all our labor and words be, "The Bridegroom is coming, go ye forth to meet him!"

Our Conference in New York has been of unusual interest; a deep and pervading sense of God's presence was constantly felt, and there was but one heart, one mind, and one judgment,—no constrained effort to be united and happy, but all were together "with one accord."

P. S.—2 o'clock P. M. Have called on Bro. Himes, who lies sick at Bro. W. Ide's, in Norfolk-st. He was obliged to leave the meetings Thursday noon,—has had good medical and other care, and is surrounded by true and affectionate friends; but he is quite low, and should he get no worse, it must be some time before he can engage in labor. His system is greatly prostrated, and he has a dangerous affection of the throat; he seems like a soldier who has stood and battled at his post until the entire system re-acts, and painful prostration ensues. We trust he will soon recover, and encourage the friends of the Advent cause by his presence and counsel.

He being too weak to write, I would add a word more in reference to the Conference, which has closed. It was strikingly evident the first forenoon, that the Lord was with us to bless us,—deep, humble, fervent prayers were offered to the throne of grace, one after another, till the hour of noon,—a deep solemnity pervaded the assembly, and all would have responded with one hearty accord, "The Lord is here." All the services were highly devotional and edifying, especially the reports of the condition and prospects of the cause in various parts of this country and the world; no efforts to bind up discordant elements, but all were bound by God's Spirit in one bundle of love; and such mutual confidence, such absence of distrust, was never before witnessed in our annual Conferences. The discordant elements which have been so manifest, and so in the way of harmonious action, at times, heretofore, had now been gathered to their own people and place, and it is to be hoped they will continue thus, having gone "out from us," until time shall end, unless they become converted from their evil ways.

Yours, waiting for Christ.

New York, May 10th, 1851.

#### LETTER FROM E. HARDY.

BRO. HIMES,—DEAR SIR:—I am a firm believer in the Second Advent. Can the Bible teach, as some say, that "the gospel of Jesus is to prevail in all the earth," when its prophecies and plain teaching oppose the idea? Matt. 13th. 24-42: "The tares grow together with the wheat,—how long? 'Till a thousand years before 'the end of the world!'" Our blessed Lord has answered: "Let both grow together till the harvest—the harvest is the end of the world." This is the point in duration to which the wicked grow, side by side with the righteous. This is neither "learned criticism, nor doubtful argumentation," but the plain word of the Lord. "All flesh is as grass—but the word of the Lord abideth for ever."

Isa. 2:10-21: "In that day, the lofty looks of man shall be humbled; idols shall be cast to the moles and bats." What for? To come to Jesus? No—"to go into the clefts of the rocks, and into the tops



of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Up to "the day of the Lord of hosts," there will be idols,—amid the terrible splendors of the opening scenes of that day, idolaters may run to them for succor, but as the burning terrors increase upon them, they cast away their idols, and rush for safety to the clefts of the rocks. Now, can the fulfilment of the Lord's prayer be applied to a state of things where idols, idolaters, and their accompanying abominations, exist? "Thy kingdom come. Thy will be done on earth as it is in heaven;" but are idols, death, and the devil, in heaven? No one can bend or torture this language into a shape that will be adapted to a condition where idolaters worship, or tares grow. The first Adam lost his dominion,—the second Adam, at his "glorious appearing," will restore it. The redeemed shall possess it "forever, even forever and ever." There are some, like the virgins, slumbering. But we exert ourselves to arouse them; but they turn and resist, as if it were a calamity to hear of Paul's heavenly consolation, (1 Thess. 4:18,) and "be ready." Though they renounce and denounce me, I must cry, "Awake, thou that sleepest!" My solemn conviction is, that the prophetic periods terminate shortly. They are sustained by types, signs, scriptural influences, and astronomical facts. "Behold, he cometh with clouds." Have you, reader, faith and love to ascend and join his retinue, or shall you be left to "wail because of him!"

Lexington, (Ind.), April 5th, 1851.

#### TO THE BEREAVED.

"It is well."—2 Kings 4:26.

Lines written on the death of an only daughter of Bro. and Sister Cutter, of Newburyport, Mass., who died May 8th, 1851, aged 22 months.

Though the loved one is taken and laid in the grave, And thy heart is o'erwhelmed with affliction's dark wave,

Although here forbidden to see its sweet smile, Yet assurance is given, "It is well with the child."

While that prattling tongue now no longer we hear, Nor behold those bright eyes as they once did appear,

With intelligence beaming both lovely and mild, There is sweet consolation, "It is well with the child."

And when thoughts of the lost one shall rush on thy mind,

Be thy heart round the Saviour still closer entwined, Since the promise is sure in a brief little while, The faithful shall see, "It is well with the child."

For the day is at hand when the trumpet shall sound, And infants unnumbered shall spring from the ground,

Then shall the fond parents behold its sweet smile, And know evermore, "It is well with the child."

G.

#### LETTER FROM O. R. FASSETT.

I am glad to see that you have bound these valuable series of tracts, that you have published and issued from the office the last few years. They are now in a form to be preserved, not only, but in a most convenient form to be put into the hands of unbelievers, and those unenlightened on the subject of our hope. A more valuable collection of tracts, I conceive, has never issued from the American press. A fund of information on scriptural subjects connected with our faith, is now given to the public in a small compass, and at a cheap rate.

For the information of those who have not seen the "Advent Tracts," as thus bound, I would say, that they consist of two volumes. The contents of the first one are the following:

##### ADVENT TRACTS.—VOLUME I.

- 1.—Looking Forward.
- 2.—Present Dispensation—Its Course.
- 3.—Present Dispensation—Its End.
- 4.—What did Paul Teach the Thessalonian Church about the Second Coming?
- 5.—The Great Image.
- 6.—If I Will that He Tarry Till I Come.
- 7.—What shall be the Sign of Thy Coming?
- 8.—The New Heavens and New Earth.
- 9.—Christ our King.
- 10.—Behold, He Cometh with Clouds.
- 11.—That Blessed Hope.
- 12.—The Saviour Nigh.
- 13.—The True Israel.

##### VOLUME II.

Wm. Miller's Apology and Defence.

First Principles of the Advent Faith; with Scripture Proofs, by L. B. Fleming.

The World to Come! The Present Earth to be Destroyed by Fire at the End of the Gospel Age.

The Lord's Coming a Great Practical Doctrine, by the Rev. M. A. Brock, M. A., Chaplain to the Bath Penitentiary.

Glorification, by the Rev. M. A. Brock, M. A., Chaplain to the Bath Penitentiary.

The Second Advent Introductory to the World's Jubilee: A letter to the Rev. Dr. Raffles, on the Subject of His "Jubilee Hymn."

The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming.

These volumes are got up in a neat and pretty form, and no family or individual could well refuse to receive and read them were they proffered them. Were they circulated generally throughout the country, as they should be, much good would then result. Churches that would distribute them in families in their respective vicinities, would soon see the fruits of their sacrifice and efforts, in an increase of their congregations, and a new and increased interest to hear on the subject of which they treat. And could they be distributed in new localities where the truth has never been preached, they would make way for the living preacher.

Come, brethren, let us arouse to the work anew, for if we sow bountifully, we shall reap bountifully; and so contrariwise. We have in days past been diligent in circulating publications not so free from

error as these. Now let us put into the hands of the public those which we can contribute with the assurance that the doctrines they teach cannot be overthrown. These tracts are written by competent and pious men of both continents, and will recommend themselves to all sincere seekers and lovers of the truth. In all our labor let us feel as in the past, "The judge standeth before the door."

#### Extracts from Letters.

BRO. THOMAS SMITH writes from Washington (Me.), May 14th, 1851:

DEAR BRO. HIMES:—I am now some sixty or seventy miles in the "far East," from the Penobscot river, on the banks of which my family reside, which place I left about two weeks since. I have spent one Sabbath in the county of Hancock, town of Trenton, where the Sunday being stormy, we had but few who attended meetings, yet there are a few who sympathize with us.

On Wednesday, the storm having subsided, I started for the East, and called upon a brother in the town of Hancock, to whom you send the "Herald." From the commencement of the Advent movement, he has remained steadfast, immovable, and has been anxiously waiting and praying that some of God's servants might be sent to his assistance in spreading this last message to a perishing world. Although he is not rich in the things of this world, yet with what he has, he is willing to do what he can to enlighten his fellow men on this important subject. Understanding from him that the Town House might be obtained for the purpose, I gave him encouragement that I would preach the word to the people on the second Sabbath of June, which I purpose, the Lord willing, to do. The same evening, I arrived at East Harrington, and was hospitably entertained by a good brother of the Baptist order, who appeared to possess a very free, liberal spirit. The next day I rode to Addison, a town situated on what is called Pleasant River. Here, and on the opposite side of the river, in Harrington, I found a few who were deeply interested in the Advent near, having been favored with the labors of Bro. N. G. Reed and J. Clifford the past winter for a short time. These persons are of the Episcopal Methodist, yet have, and are receiving the doctrine of the speedy coming of Christ to this world, to set up his everlasting kingdom. They are, in the general, an honest, humble, devoted people, and anxious for the whole truth as it is in Jesus. In these places I have preached to a few, who appear to prize the privilege of hearing the word of life dispensed. On the Sabbath I had a good audience of candid, attentive hearers, who appeared to receive the word with all readiness of mind, and who, I trust, will search the Scriptures to see whether these things are so.

I purpose in a day or two to tour eastward as far, at least, as East Machias, where, and in the vicinity, I hope to be beneficial for a few weeks, and from which place you may hear from me again. This part of the State of Maine is most certainly an interesting part of our country, and presents a large field for missionary labor, as many young and flourishing villages are springing up on the various rivers and harbors with which this section of the country abounds.

Still soliciting an interest in the prayers of the people of God, that I may not run nor labor in vain, I subscribe myself your brother, in hope, of eternal life at Jesus' coming.

A KIND LETTER.—DEAR BRO. HIMES:—I hope this will find you in the fear, service, and approbation of God. I have had many fears for you and about you. So much has been said and done to your prejudice, that I feared there might be some reason, founded in right, for those actions and words. Again, I have feared that if they were all originated in error, that you might have your mind and temper so soured as to act unchristianly, and indeed it seems perfectly impossible to be otherwise, unless you are guarded every moment by an unearthly power. In so arduous and continuous a conflict as has been your portion of late, it requires much grace, patience, and humble reliance on divine aid. I pray the Lord to grant all these, and all things to fit you for his service. I pray God to make you and keep you humble. I expect the conflict will grow fiercer and still more fierce with all God's faithful ones, until the Saviour shall come to their rescue. Lord, I pray thee to prepare us for the battle, for conquest and final triumph.

J. W. S. NAPIER.

NOTE.—We assure our brother that we fully appreciate his views and feelings in this matter. Were we guilty of the things laid to our charge, we should not hold the position we do before the public. The treatment we have received is not strange. We expected it, and by the grace of God have been measurably prepared for it. We crave the prayers of the people of God, that we may be kept from turning aside either from truth or duty.

BRO. W. G. RUGGLES writes from Moline (Ill.), May 12th, 1851:

DEAR BRO. HIMES:—We are now pleasantly located in the great valley of the Mississippi. This is indeed a beautiful country; in regard to the fertility of its soil, probably there is no country in the world before it. And although this is the case, yet there are visibly to be seen the marks of the curse in every direction, so that even here we hear the muttering groans of creation.

In regard to doing good in this section of country, I would say that I think that there is no field that would be more productive of good by the preaching of Advent truths than this, providing that it could be done with judicious efforts. I understand that there has been no lectures given in this section on the subject. There are quite a number of large places up and down the river from this place, and are very easy to be reached by steamboat conveyance. I feel that something ought to be done by Adventists for this

valley of the West, and I hope that some one will visit us the coming season should time remain.

Yours, in hope.

BRO. SAMUEL V. NASON writes from Newport (Me.), May 19th, 1851:

DEAR BRO. HIMES:—I have been for a long time desirous to write a few lines to you, having long been a reader of your paper. I like the move that was mentioned in a late paper, to send it to all evangelical preachers. I will try to help a little toward such a course. I give my paper to a brother every week, after I read it, and I wish I was able to pay for and give six papers a week. I should be happy to have any Advent brother travelling East on the cars, call on me at Newport.

I am your brother, in tribulation.

#### Obituary.



"I AM THE RESURRECTION AND THE LIFE: he who believeth in ME, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, in Lockport, N. Y., May 2d, 1851, in hope of a better resurrection, MARY A. BROWN, daughter of Geo. W. BROWN, aged 18 years, 10 months, and seven days.

DIED, at Newton Upper Falls, Mass., April 27th, SAMUEL WARREN, eldest son of Samuel and Lydia Scott, aged 13 years and five months. His disease was dropsy, which was first visibly apparent in his feet and legs, and then spread over his entire system. After reaching his brain, it affected his nerves to that degree, as to occasion violent convulsions, causing him great distress, which continued, at intervals, for four days, and terminated his earthly existence. He was deprived of his senses the most of the time; but the day before he died, his reason returned a few minutes, when he looked up to his mother, with the question, "Mother, do you think I shall be saved?" She replied, "Do you love the Saviour, Warren?" He answered, "Yes." She asked him if he could trust himself in the arms of the Saviour? He replied that he could. She said, "Warren, if you are a Christian, you will not have long to sleep in the grave." He replied, "Mother, you know we have had many good talks about that." This gave his parents great consolation, and the assurance that they should meet him again in the resurrection morning, never more to be separated. Therefore they sorrow not as those without hope. Amen.

L. T. CUNNINGHAM.

FELL ASLEEP, in the arms of that Saviour, in whom she had trusted from the nineteenth to the sixty-fourth year of her age, MRS. MARY A. SEVERANCE, of Northfield Farms, Mass.—formerly MARY A. STARKWEATHER, of Brandon, Vt. It was on the tenth of the present month, (May, 1851), when spring, with its green fields and beautiful flowers; its refreshing air, and the singing birds had come, that she closed her eyes on the scenes of this earth; but she will open them again, (as we firmly trust,) upon the new earth.

"Where everlasting spring abides,

And never withering flowers;"

when the Lord shall descend from heaven with a shout of triumph, and the dead in Christ shall rise—an event which for the last eight years of her life she believed to be near at hand. On being asked if she had any dread of death she replied, "No, I desire to depart, for I believe I shall be with my blessed Saviour." And she earnestly exhorted her family to "strive to get into the kingdom of God, cost what it may."

"Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, for they shall rest from their labors and their works do follow them." And these were the words from which our dear brother Griggs preached the funeral discourse.

A. M.

DIED, of measles, at his father's residence at Kent, Ct., April 22d, 1851, CHARLES E. BURROUGHS, aged 25 years, son of Samuel and Sally Burroughs. Bro. Burroughs was an exemplary Christian, one who adorned his profession by a well ordered life and a godly conversation. He experienced religion, and embraced the Second Advent doctrine in the great revival at Kent, in 1842, under the labors of Bro. Matthewson and myself. His sickness was of short duration, his mind was clear and tranquil, and he talked with perfect composure of the prospect of death; his physician, who was with him when he died, remarked, that he never before witnessed a person so composed at the prospect before him. Being very thirsty, the writer remarked, "You will drink of the water of life soon!" "Yes," said he, "the river of life will be there." He said to his weeping father who stood by his bed-side, "How joyful it will be to meet father and mother and sister's in the kingdom of heaven, to part no more!" In his death, the family are deeply afflicted, but they mourn not as those who have no hope: for their loss is his gain. They believe that he sleeps in Jesus, and such will God bring with him when the last trumpet sounds. The writer attended the funeral, and addressed an afflicted congregation in the Second Advent chapel in this place, from Rev. 14:13—"And I heard a voice from heaven, saying, Write, Blessed are the dead that die in the Lord."

"A few short months of evil past,  
We reach the happy shore,  
Where death divided friends at last  
Shall meet to part no more."

IRA MORGAN.

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From Henry Little, Editor of the Wesleyan Harmony.  
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The following estimate is independent of over 500 copies we send out weekly without pay.

No. of bills sent to persons owing \$2 and over, 777, amounting to	\$2446 00
No. of persons owing for vol. 6 at end of the volume, to whom bills were not sent, 895, amounting to	895 00
Making 1672 persons to be heard from; and due the office for "Herald" at commencement of vol. 7	\$3341 00
Since paid by those to whom bills were sent, 245 persons	\$542 00
Since paid on last vol., to whom bills were not sent, 215 persons	215 00
No. of those who have announced their inability to pay, and whose accounts have been cancelled, 111	406 00
	1163 00

Still to be heard from, 1101 persons, owing \$2178 00 |

On the 15th of March, we discontinued the *Herald* to 182 persons, each owing \$4 or over, to whom we had sent bills amounting to \$734, and from whom we had heard nothing. And also to 218 free persons, to each of whom we had sent from four to seventeen volumes of the *Herald*, without hearing from them whether it was a welcome visitor, and whose accounts, if charged, would amount to \$1811—making 400 stoppages, to whom the paper has been sent to the amount of \$2,535 without pay. There are still large numbers to whom we must discontinue the *Herald*, unless we learn whether it is sufficiently prized by them to make it advisable to subject the office to the expense of sending it.

**THE DEFENCE.**—The new work entitled the *Defence of Elder Joshua V. Himes*, will be ready for delivery next week. Price, single copy, 25 cents; five copies to five persons, ordered to one address, \$1. It can be sent by mail, and after the first of July the postage will be less.

Our agents will be supplied at a discount, to sell again.

**BONAR'S WRITINGS.**—BRO. HIMES:—The two volumes by BONAR, entitled *The Night of Weeping*, and the *Morning of Joy*, are inferior to few works. His *Story of Grace* I have not enjoyed the privilege of reading yet; but if what a brother said of these works is true—"They contain the very marrow of the gospel"—they are panners richly laden with the apples of genuine Christian experience. The cost of both being only 70 cts, they should be read by all who would enjoy the luxury of a biblical, philosophical, intellectual, and devotional feast.

JOHN W. DANIELS.

Portland (Me.), May 29th, 1851.

We have received the June number of the *Ladies' Wreath*, which contains several interesting articles. It is embellished with two beautiful engravings, one, "The Bird's Nest," and the other, the "Ever Blooming Rose."

## NEW WORKS.

"*The Authority of God; or, The True Barrier against Romish and Infidel Aggression.* Four Discourses, by the Rev. J. H. Merle D'Aubigne, D.D., President of the Theological Institute, Geneva. New York: Robert Carter & Brothers, No. 285 Broadway. 1851."

This is one of D'Aubigne's best works. The following extract respecting Servetus affords a specimen of the heresies encountered by the reformers:

Michael Servetus had escaped from the archiepiscopal prisons of Vienne in Dauphine, where, as they could not burn him in person, they did so in effigy, June 17, 1563. He arrived in Geneva in the middle of July, proposing to himself to overthrow Calvin, and to accomplish in Geneva the restoration of true Christianity (*restitutio Christianismi*). He attacked the authority and necessity of the Holy Scriptures, and pretended that after the enfranchisement which he mediated, the Holy Spirit would take that place in the Church which belonged to it. "The true Church of Christ," he said, "can exist without the Scriptures. Preaching, interpretation, the living voice of the Church, is worth more than the dead Scriptures (*vox viva prefertur scriptura mortua*)."

"The doctrine of Christ," he says again, "is altogether spiritual: should we not be ashamed, then, of thus appealing to a letter which kills (*equa vocare litteram occidentem*)."

Servetus, very much taken up with himself, and imagining himself to be the restorer of Christianity, placed himself above the Romish and Protestant Churches; and for the system of these two he substituted a third, his own, which, according to him, united what remained of truth in the two other Churches, at the same time rejecting their errors. He spoke strongly against orthodoxy, pretending that it was but a kind of intellectualism. "Faith," he said, "is a confidence, and not an intelligence; it is a living energy (*vivens energia*), a continuous action (*actio continua*)."

He rejected the deleterious doctrines of works apparently spiritual, which threw dust in the eyes of the simple. In rising up against a dogmatic Christianity, he showed himself an advocate of the internal voice. He spoke much of emanations, and desired that the ideal of Christ should be imprinted upon all our being. "By faith," he said, "Christ takes a form in us; His essential image, His true idea, His luminous form, is imprinted in our soul (*verum in nobis imprimi deam Fili*)."

Before this, Peter in his second epistle had said more; he had said that Christians are made partakers of the Divine nature; but it is, according to him, by the exceeding great and precious promises of that this communication operates. In spite of all his pretensions to a sublime spirituality, it is evident to whoever has read the writings of Servetus, that, as indeed everywhere that respect for the testimonies of God is wanting, faith was for him essentially a theoretical belief, philosophical ideas covered with a false spirituality. You know the sad errors that were spread by this pretended restorer of Christianity. What characterized him was not merely a stirring mind, a mystical tendency, an obscure language, but principally his use of offensive, destructive, monstrous words, which even his friends condemned; thus he called the Holy Trinity of Father, Son, and Holy Spirit, a Cerberus with three heads. The Genevese government, having taken counsel with Berne, Zurich, Basle, and Schaffhausen, believed that if it housed a heretic, condemned to the fire by the papists, it would justify the accusations of heresy preferred by them against the Reformation; and after Calvin had vainly interceded for a commutation of the sentence, Servetus was put to death by fire. This death is a stain, a remains of Popery, in our history.

A German historian, speaking of the false spiritualists who appeared after the Reformation, has said: "The rise of a new principle always brings something extraordinary. When the human mind is stirred up by great things, it darts forward with the same boldness that it had formerly, in overthrowing human idols, and easily gives itself up to ideas which make a breach upon all established order." We should not be astonished that what had happened in the sixteenth century, after the Reformation, should re-appear in the nineteenth, after the revival. You all know the words of Luther, who compared humanity to a drunken man on horseback; he falls on one side, and is put straight—immediately he falls on the other. This is what the comparison signifies. There are two spheres in religion: the objective sphere, which comprehends all that is *out of us* (for example, Scripture, and the expiatory work of Christ); and the subjective sphere, comprehending all that is *in us* (the work of the Spirit and regeneration). That religion may be true and salutary, there should be an equilibrium between these two spheres; but as soon as the equilibrium is broken on one side or the other, religion runs great risks. The Reformation established them in perfect harmony. But in the same way that the corruptions of the Papacy arose from its having taken hold of the objective side, and perverting it, so the evil of the doctrines which we combat arises from their throwing themselves into the subjective side, and misconstruing it. The subjective tendency, if it becomes exclusive, is a sickly tendency—a fever. This disorder proceeds from a want of health in the individual; either that he has not been converted, or that his conversion has not been deep enough. The I, not having been sufficiently humbled,—sufficiently crucified, rises all at once, and places itself above the Scriptures of God.

"*Sacred Scenes and Characters.* By Rev. J. T. Headley. New York: John S. Taylor, 143 Nassau-street. 1851."

In the style in which he has written his *Sacred Mountains*, Mr. Headley has taken up the Red Sea passage, Eli, Ruth, the handwriting on the wall, Samuel and Saul, and the nameless prophet, Jacob, Joseph's dream, the Star of Bethlehem, the disciple that Jesus loved, Paul, and the tomb of Christ, and by the inimitable touches of his pen has thrown around them a charm of beauty highly captivating to the imagination.

"*Napoleon and his Marshals.* By Rev. J. T. Headley. New York: John S. Taylor, 143 Nassau-street. 1851."

This work of Headley's is splendidly written, but is full of faults. His heroes are all equally great and brilliant; and never more so than when their swords are dripping with gore. When thousands of souls are hurled into their Maker's presence by some horrible carnage, then Mr. Headley seems unable to restrain his exclamations of admiration. The influence of this book has doubtless done much towards enkindling a love for war in American breasts, and may have caused hundreds to leave their bones now whitening on the plains and in the mountain defiles of Mexico.

"*The Guiding Star; or the Bible God's Message.*—Designed to illustrate the Second and Third Questions of the Westminster Catechism. By Louisa Payson Hopkins, author of 'The Pastor's Daughter,' 'Henry Langdon,' &c. Boston: Gould & Lincoln, 59 Washington-street. 1851."

This is written in a very familiar, conversational style, adapted to the reading of children—leading them by easy and inductive steps to a consideration of the probability of a revelation, the authenticity of the message from God, the harmony of science and revelation, with the various direct and collateral arguments, by which the truth and reasonableness of a revelation can be made apparent to children.

"*The Beauties of Headley.* New York: John S. Taylor, 143 Nassau-street. 1851."

This is a selection from Headley's writings of his choicest descriptions.

"*The Ladies' Keepsake.* Edited by Asahel Abbott. New York: John S. Taylor. 1851."

We have received the April and May numbers of this neatly printed journal. Its terms are \$1 per year. It contains an interesting series of articles on "The Mothers and Daughters of the Bible," a specimen of which we give in the present number.

We have received No. 367 of *Littell's Living Age*. Among the articles of interest in this number, are *Lord Holland's Reminiscences*, from the *London Quarterly Review*; and one from Chambers' *Journal* on Madame de Genlis and Madame de Staël.

**PORTRAIT OF WASHINGTON.**—We have received a copy of this print, and cheerfully comply with the request to say, that a copy of it will be safely forwarded, free of postage, to any part of the United States, on the receipt of one dollar, by JOHN S. TAYLOR, Bookseller, 143 Nassau-street, New York.

## The Michigan Conspiracy.

The *Detroit Tribune* of April 20th, gives the following chapter from the history of the late conspiracy of the desperadoes in that State. The story seems almost incredible. Is not some one practising upon public credulity for some sinister purpose?

The schemes concocted, and the system under which the gang of ruffians recently arrested along the line of the Central Railroad, were drilled, and the depths to which they were ready to sink themselves in crime and depravity, may be partly inferred from the following leaf in the history of their conspiracy.

At one of the regular meetings, which they were in the habit of holding periodically at the place of rendezvous, for the purpose of consultation as to future movements, and the division of plunder, it was reported by some, in the order of business, that one of their sworn number, whose name was stated, had been detected in revealing some of the secrets that should have been known only to the initiated. Suspicions of betrayal were indulged in freely, and to the question as to how the guilty one should be silenced, one of the conspirators made the significant remark that "dead men tell no tales!"

Acting upon this hint, it was unanimously agreed that the punishment should be death; and that the duty of carrying the above penalty into effect should be let out to the lowest bidder for the job! The first offer was named at three hundred and fifty dollars for an assassination, and the bidding went on till the sum was lowered to one hundred dollars—the bidder reserving the right to put the victim out of the way in his own place and manner, and the time allotted not to exceed four days. This offer was the price finally agreed upon, and the money was immediately counted out and paid over to the fiend who had agreed to steep his hand in the murder. The individual complained of, and thus singled out as the victim of their vengeance, was one of the two who, for eighteen months, has been under pay of the Central Railroad Company, for the purpose of detecting and bringing to justice this most abandoned gang of desperadoes. Fearing he had become suspected of treachery, he disguised himself, and in the capacity of one of their more western accomplices, had presented himself by the proper passwords, and was present throughout this interesting council, where his life had become a price! At the first opportunity after these interesting preliminaries had been settled, our "marked man" withdrew from the infernal cabal, little relishing, as may be supposed, the warm position in which he found himself placed—making it the last time he ever met the precious gang in council, and being but a day or two before their official escort to our city, under the guidance of the Sheriff and his posse.

**FATAL MISTAKE IN CUMBERLAND, ENG.**—A case has recently occurred in Cumberland, Eng., which, in some of its features, bears a striking resemblance to the tragical affair at the Danvers Bank, in this State. It appears that Rev. Joseph Smith, incumbent of Walton, near Brompton, in the East of Cumberland, was about retiring for the night, on the evening of the 16th ult., when he became alarmed by a loud knocking at his study window. Under the impression that it was some vagrants who had previously molested him, but without, however, waiting for any further noise, he took a revolver, unlocked and opened his front door, and discharged the pistol two or three times, without aiming at any object. The next morning a man was found dead at the gate, with wounds upon his body apparently produced by pistol bullets, who was recognized as a respectable farmer of Baileyhead, named Armstrong.

At the examination before the coroner, it appeared in evidence that the deceased had visited Brompton the day before, it being market day, and after indulging rather freely in strong drink, started on his return home with two or three companions at about nine o'clock in the evening. They had not ridden far together, when the deceased urged his horse into a canter, and left his companions behind. They overtook him at a roadside inn, but soon after rejoining them he again started rapidly forward and left them behind. They saw no more of him alive. It is supposed that after leaving them he turned down a cross road leading to the house of Rev. Mr. Smith, and while in a state of intoxication knocked upon the window as above stated.

Upon these facts, the coroner's jury found the Rev. Mr. Smith "guilty of manslaughter." He was greatly affected upon the announcement of the verdict, and under the circumstances was admitted to bail by the magistrate.—*Boston Traveller*.

**LOVE AND SUICIDE.**—Linton W. Pettibone, of Delaware, Ohio, a young lawyer of fine promise, committed suicide by shooting, last week. He was betrothed to a young lady of Cuyahoga Falls, and remarked to a friend a few days before his death, that she was in ill health, and might not live until the time appointed for their marriage, and that, "if she did not, he was prepared to leave the world also." The young lady had been sinking for some time, and all hopes of her recovery having become extinct in his mind, he was led to the fearful fulfilment of his self-imposed promise. He was possessed of considerable property, and in his hat was found a schedule of his debts and does, with a postscript directing "that Mr. Howard should receive a reasonable compensation for his rifle," which he had hired, as the event proved, for the purpose of his own destruction.—*Albany Journal*.

**A BOY CARRIED OVER NIAGARA FALLS.**—A boy two years old, named James McGrath, was carried over the Falls on Monday, 19th inst. He was playing on a board at Street's factory, on the Canada side, in company with an elder brother; their father saw them, and chided the elder one, who suddenly jumped off, when the other was precipitated into the stream.

He soon got into the rapids, and the father hurried to rescue him; but in vain—the boy went over the Falls. Great consternation and horror prevailed in every quarter, and this distressing incident has created such an excitement as seldom arises from such a cause. But few cases of this kind have occurred at Niagara Falls.

As Miss Caroline A. Stephenson, of Ossibee, N. H., was dressing her hair in the factory in Dover, the 17th inst., it was caught by a horizontal shaft, around which she was carried several times. One of her feet was badly bruised, the skin was loosened from the skull, and the bone in one of her legs was dreadfully crushed. Hopes are entertained of her recovery.

## BUSINESS NOTES.

J. Mott, S. Wells—Have cancelled your accounts, and will send.

J. W. Barnum—You did not say where A. Taylor's paper now goes. Whenever changes are to be made, it is necessary that the Post-office where it is then taken should be given, or we cannot make the required change.

J. Cummings—Your appointment was not received in time to appear in last week's *Herald*.

Clary Foster—Bro. Farrar will explain to you, upon his return, how far, and when you have made payments for the *Herald*. We now credit you to \$34.

E. Woodworth—We could only get the brokers to pay us \$1 69 for the money you sent for Mr. Cunningham, which you will find to his credit in the list of receipts.

M. Lowry, \$1 25—Sent books.

## APPOINTMENTS, &amp;c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

**Advent Meetings.**—If providence permit there will be an Advent meeting at the *Outlet, C. E.*, to begin on Thursday, 12th of June, and continue over the Sabbath; also at *Watertown, Sheffield*, to begin on Wednesday, the 15th of June, and continue over the Sabbath.

In behalf of the Church, J. M. ORRICK.

Bro. I. R. Gates will preach in Clarence Monday, June 3d; Durham Plains, C. E., 3d; Watertown, where Bro. Hutchison may appoint, 4th and 5th; Richmond, Vt., 6th; Derby Line, 7th and 8th; Lisbon (or Sugar Hill), Vt., from the 14th to the 16th.

Bro. I. H. Shipman will preach at Sugar Hill the second and third Sabbaths in June.

Bro. A. Sherwin will preach in Worcester the second and third Sabbaths in June.

There will be a Tent-meeting at East Andover, N. H., to commence Wednesday, June 11th, at 1 P. M., and continue over the Sabbath.

D. T. Taylor, Jr., will preach at Newton Upper Falls, Mass., on Sunday, June 15th.

Bro. J. Craig will preach at the house of Bro. Bucklin, in Northboro', Sabbath, June 1st.

Bro. L. Adrian will preach in Haydenville the first Tuesday in June, in the evening.

**APPOINTMENTS FOR HARTFORD, CT.**—In the old Fourth Church, where we have met for a year past, Bro. O. R. Fessett is expected to preach the last Sabbath in May; I. E. Jones, the first Sabbath in June; B. Morley, the second and third Sabbaths in June; L. Osier, the fourth and fifth Sabbaths in June; O. R. Fessett, the first and second Sabbaths in July; I. H. Shipman, the third Sabbath in July. Bro. Edwin Burroughs and F. H. Berick are to hold a Conference commencing first Sabbath in August, and continuing over the following Sabbath.

Bro. D. Campbell will preach in the Powely Neighborhood, May 28th, 5 P. M.; Asa Spencer's, June 1st, 11 A. M., and at Young School-house, at 3 P. M.; Haybay, 5th, 5 P. M.; Scrimshaw's, on the 6th, 5 P. M.; Bro. Bronson try to be present; Kitchpan, 8th, 11 A. M.; at Bro. Lomme's, 8th, 4 P. M.; Phillips, 8th, 5 P. M.; Sidney, 10th, 5 P. M.; Smithville, 11th, 5 P. M.; Brighton, 12th, 6 P. M.—Friend Marsh see to this appointment; Colburn, 13th, 6 P. M.; Coburg, 15th, 11 A. M.; Port Hope, 15th, 4 P. M., or as Bro. Elvins thinks best, in the afternoon; Bro. Pearce's, 15th, 6 P. M.—if convenient, I wish Bro. Pearce to send his son on the above date with conveyance to meet me at Perry's Corners, Elsworth, 12 o'clock; Bro. Jackson's, 14th; Toronto, 15th, 6 P. M.; Bro. Gregg's, 19th, 6 P. M.; Bro. Trussell, 20th, 6 P. M.; Bro. Burrows' 22d, 10 A. M., 2 P. M., and 6 P. M.—the above will be a field meeting.—Bro. Thompson and Trussell please to be present; Father Campbell's, 24th, 6 P. M.; Nelson, 25th, 6 P. M. I want the brethren to pray that the above meetings may be blessed of God in the salvation of souls.

Bro. S. W. Thresher will preach in Melbourne, June 11th, and in Shipston the 15th, and over Sunday in both places. If the brethren wish to have the Tent they will give notice by writing to Staunstead to S. W. THRESHER.

Bro. T. Smith will preach in Franklin Co., Hancock, Me., Sabbath, June 8th; Orrington, (in the School house at Mill Creek) Sabbath, June 22d; Windsor, (in the Advent meeting house) Sabbath, June 29th.

The Second Advent Church in Providence, R. I., under the pastoral care of Elder L. Kimball, meet for worship three times on the Sabbath, and on Tuesday and sometimes Thursday evenings, at Second Advent (Newmarket) Hall, No. 4 High-street. Friends visiting the city are invited to call.

By order of the Church, ANTHONY PEARCE.

**BIG TENT MEETING.**—The Big Tent will be raised at South Truro, Cape Cod, Mass., one mile from Farnet Arbor, about one third of a mile from Atwood's new wharf, a quarter of a mile south-west of the Episcopal Chapel, and near the School House in the 8th District, on the second day of July, and meetings continue over the following Sabbath. Elders J. V. Himes, J. Litch, and others, will be present to labor. In behalf of the Committee,

I. R. GATES,  
JOEL ATWOOD,  
NOAH MAYO.

## AGENTS FOR THE HERALD.

Albany, N. Y.—H. H. Gross, 44 Milwaukee, Wis.—Saml. Brown, Elm-street.  
Auburn, N. Y.—H. L. Smith.  
Buffalo, N. Y.—M. Palmer.  
Brattleboro', Vt.—B. Berham.  
Cincinnati, O.—Joseph Wilson.  
Clinton, Mass.—H. R. Gray.  
Derby Line, Vt.—S. Foster, Jr.  
Detroit, Mich.—L. Armstrong.  
Edgington, N. C.—Thos. Smith.  
Glennville, Ariz.—N. S.—Elias Woodworth.  
Hallowell, Me.—L. C. Wellcome.  
Hartford, Ct.—Aaron Clapp.  
Hewletton, N. Y.—W. D. Ghoslin.  
Homer, N. Y.—J. L. Clapp.  
Lockport, N. Y.—H. Robbins.  
Lowell, Mass.—E. H. Adams.  
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New Bedford, Mass.—H. V. Davis.  
Newburyport, N. H.—Dea. J. Pearson, 37 Water-street.  
New York City.—Wm. Tracy, 75 Delancey-street.  
Philadelphia, Pa.—J. Litch, 70 North 11th street.  
Portland, Me.—Peter Johnson, 37 Sumner-street.  
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FOR GREAT BRITAIN AND IRELAND, R. Robertson, Esq., No. 1, Berwick Place, Grange Road, Bermondsey, London.

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[Apr. 26.] WETHERBEE & LELAND.

## Receipts from May 21st to the 27th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears.

J. H. F. Varney, 52; Elder S. W. Thresher, 560; S. Sweet, 508; D. F. A. Cutler, 534; G. W. Brown, 534; S. F. Bush, 534; J. Cummings, 534; L. Cummings, 534; S. Goodnow, 534; P. Hodgdon, 534; P. Johnson, on account; E. Smith, 534; A. Barnes, 534; C. Barnes, 534; N. L. Chase, 534; each \$1.  
L. Crocker, 508; G. C. Chesman, 534; J. Wilson, Jr., 534; C. Sheldon, in full, 534—each \$2.—P. V. West, for Tracts; J. R. Smith, 534—each \$3.—T. Wilcox, 542—\$4.—Rev. Mr. Cunningham, 515, and postage, \$1 59.—D. Sproul, 534.—\$1 50.